EVERYWOMAN 51%

Every woman is our sister Vol. 1 No. 7 Issue No. 7 EVERYWOMAN Copyright 1970 September 11, 1970

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Lett-Hers

Dear Everywoman,

(excerpt from a Woman's Liberation group member)...My small group's weekend in the country was fabulous. We arrived at Nancy's parents farm late Friday night. We immediately built a fire in the one room cabin and went skinny dipping. After a dip in the small lake (about 2 acres) we warmed our naked bodies by the fire. The light was dim in the cabin and we were amused that we couldn't distinguish each other by our shapes. It was as if I had just been seeing such a small part of these beings (their heads). We had to get used to each others nudity. It seemed strange seeing these nude bodies acting with the same mannerisms I had seen being used by clothed bodies. Woman are so socialized to hiding their bodies.

Nancy and I live together with several other people and decided after we got back to have dinner in the nude. She and I and two males were present. It was a very freeing thing to do. I felt freer because now I wasn't hiding and everything was just so cool. Perhaps you will try this kind of an experiment sometime and tell me how it works out and what your feelings are.

We did a lot of swimming that weekend. How great it was. Everytime we got hot and tired we would just go down to the lake, take off our clothes and jump in. We picked green beans in the hot sun, explored a hay barn--Nancy and I were up early one morning and went off to pick elderberries. All of the women in this group may not decide to have the women's commune but Nancy and I feel that this is still what we want and perhaps we will be able to find other women who would be interested.

Love to the sisters,
Peggy, Ohio

Dear Everywoman,

After reading my wife's copy of your paper I feel that I can go along with you except for the following. Where do you stand on the double sex standard that has saddled all of us down for thousands of years? (It comes from the old Hebrew rule that every Jewish boy was entitled to a virgin bride that he could ravish in his own way and time altho he was no virgin himself.)

How do you stand on the "age of consent"? I think that a girl old enough to have a baby is a woman. As for abortion, I would not have it done if I were a woman but as this is a "free country" I think there should be no restrictions if a woman wants it. But not for free. She got that way through her own laziness. If she would get "off her back" and on her feet after intercourse and just use a handkerchief like she uses toilet paper she would not get caught. It is just that simple.

Wishing you good luck,
Love and kisses,

George E.

(Dear George: We are against the double standard. We don't think a girl old enough to have a baby is a woman--mind is not the same as body. As for your choice of "handkerchief contraception"--it is just not that simple. Ask your doctor why. E-W)

Dear Readers.

We think it's time to make a general statement about our aims and purposes to those who have just recently started reading EVERYWOMAN. We started this newspaper for five main reasons: 1. to correct the distorted image of women in the mass media; 2. to analyze the nature of sexism and propose ways of combatting it; 3. to provide experience for women in the field of journalism; 4. to report on activities within the Women's Liberation movement; and 5. to provide a unifying outlet for the women in the movement and the many concerned women who do not belong to any organized group.

But more important than all of these worthwhile aims, is the opportunity for women to learn to work together in a cooperative way. We have all kinds of women on our staff just as our readers are all kinds of women. We are trying to develop a new workstyle without leaders or followers and avoid the traditional competitiveness women have been brainwashed to believe they must espouse.

As for our general philosophy we belive that if you liked everything in one issue we did something wrong. It is impossible to try to appeal to women of all races, classes, sexual and political orientations, ages and educational backgrounds. Inevitably we will offend, mystify, bore, some readers some of the time. But we would rather chance this than just be a paper of feminists talking to feminists.

This is your paper, sisters. If you differ with an article strongly, write a letter or a rebuttal. Abortion repeal, E.R.A., childcare centers, the family--all these are topics that invite debate. Speak up and speak out!

If you have something creative within you--a poem, an essay, a short story, a collage, a drawing, a woodcut, a cartoon--send it in and we'll be willing to consider it. (Remember we print only 20 pages every three weeks) Much of our material comes from your contributions. And thanks for sending all those clippings from newspapers and magazines we would have missed without your help.

Thanks for all the help those not on the staff have given. We badly needed it and still do. We need advertising to help pay the bills. We need outlets to get our paper sold. Ask stores near you if they'll carry it and let us know. We need subscriptions--send us the names of friends to whom we can send a sample copy. We can always use just plain flat out donations. With your help we can make EVERYWOMAN a newspaper that will serve all women and one all women can be proud of.

In sisterhood,
THE EVERYWOMAN
STAFF

Dear Everywoman,

Commercials and the usual propaganda media disseminate information that the female population is now 5 million more than the male. According to the Census Bureau this figure probably represents those age groups over 40. We do not have the 1970 census figures yet but the following represent the 1960 census:

TOTAL POPULATION: 179,323,175
MALE: 88,331,494 FEMALE: 90,991,681

10-14 yrs. (now would be 20-24 yrs of age)
Total: 16,815,970
MALE: 8,524,289 FEMALE: 8,249,203

15-19 yrs. (presently 25-29 yrs old)
Total: 13,219,243
MALE: 6,633,661 FEMALE: 6,585,583

20-24 years (presently 30-34) 10,800,761
MALE: 5,272,340
FEMALE: 5,528,421

As you can see, in the "most marriagable" age groups there are MORE MALES THAN FEMALES. Why, then, do the media create an atmosphere of girl-chase-boy-or-you'll-never-get-your-man-and-be-an-old-maid!!??

Please--do what you can to help the younger girls realize there are more than enough males around (altho I don't know about Men) and to work more at creating a Sisterhood among women so that men will no longer be able to disarm us. As my mother used to say, "A shmuck you can always get."

From a sister over 40,
H. T. Los Angeles

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Dear Everywoman,

I have been aware of the practice of clitorodectomy in Africa (and I believe also on the Arabian Peninsula) for a number of years--but apparently it was only a surface awareness or something like that because in the process of reading a recent article on the growing liberation of Arab women in the L.A. Times, I ran across the subject again.

This time, I believe my increased feeling of sisterhood with all women caused a gut level reaction to the realization that my sisters are being mutilated in what is an indescribably brutal attempt to deprive them of any semblance of sensual joy in order for the men of their families to rest peacefully in the knowledge they will have no ideas of straying from their husbands.

As I write this, the rage in me is barely contained and my remembrances of Arab men I've known in the past augments this rage.

Before my new awareness, I used to take joy in my future plans for travel to different countries. Now I know I had better never set foot in any place where this is practiced--of course there are other oppressive practices I would run across in the course of my travels but this one would probably enrage me to the point that I very likely would never leave that country alive.

I wonder just how many of our sisters who read Everywoman are not aware of this abomination and think it a good idea to either write an article about it or else publish my letter.

Yours in womanly rage,
Elsa Butler, L.A.

Dear Everywoman,

I am so tired of hearing about the "working" woman. As if woman is only liberated by working--outside of the home, that is. Isn't working in the home counted? I put in a brick patio (my man helped me carry a few bricks), wallpaper bedrooms, put up fences, paint rooms, lay carpets, move pianos and refrigerators to different rooms, lay floors--shall I go on? In my spare time I am studying organic gardening, astrology, homeopathy, guitar and Edgar Cayce. This wouldn't be possible if I didn't "stay home" and "work". This is my work--"my home". I love it! Can't we elevate the role of the "Creative Homemaker"? (that's me).

In case you have the idea that I am a "big" woman--I am 5 feet, 95 lbs. Have two girls--17 &12 yrs--10 cats, 1 dog. Was married for 6 years and deserted him. Have been with my man in unmarriage for 13 years. I'll be 40 next year and feel the best is yet to come. Viva Woman's Lib!!!

Sincerely, M. (Dear M, We call the women who work outside the home "wage-earning women" to emphasize the fact that women who work at home don't get paid. All women, except the richest, work. Most women work outside the home out of economic necessity rather than choice. Then they get to come home and do the house chores. We believe a woman should have the right to choose how she spends her time. If you dig staying at home, groovy. But for those who want to work outside the home at challenging jobs, groovy too. And we think you should both be paid fairly for your labor. E-W)

Dear Everywoman,

Three Observations on the Current Version of "Marxist-Leninism"-- an open letter to all Women's Lib papers.

Going against a fad is asking for trouble, and there is no greater fad in the Movement than Marxist-Leninism, as it is popularly understood. My readings lately of Marx have had little in common with street-Marxist preaching. He is more human, more flexible. He is a social philosopher in a certain tradition of 19th century Europe. I don't know much first-hand about Lenin, but wonder if he is also saying something quite different than what the U.S. version says. In any case, the contemporary U.S. style of Marxist-Leninism has little to offer Women's Lib. I see three main drawbacks:

1) In the area of individual freedoms. In the Marxist-Leninist system, in order to insure an equitable division of society's goods, the state takes the goods in the name of the People and doles them out as the state sees fit. The same is to be done with freedoms. The state has them all, the individual has none he or she can call his/her own, no rights. The Dictatorship of the Proletariat does not mean political power for each person but rather, absolute power for the state which acts, in theory anyhow, in behalf of the People. (Who presumably then are incapable of the right use of power, like minors and incompetents. A very 19th Century European idea.) Of the nations which have long been seriously and officially committed to the Communist ideal, why have none of them moved past the stage of ruthless repression? Marx felt it would take only one generation. It has been almost three. The State has not 'withered away'. Where is thenew freedom? the new age?

2) A naturalistic-historical determinism means bondage for women. If humankind cannot transcend or reject its 'nature', then men are bound to fight and kill, and women to the hearth and cradle. Sartre and other existentialists have said that mankind has no 'nature' except what we choose and make for ourselves. (Ironical that Sartre, having perceived man's radical freedom, opts for the certainty of orthodox, stodgy French Communism.) All 'back to nature' philosophies, no matter how they may construe nature, mean bondage for humans. If we disparage our inner life, our humanity, creative ness,intellect, then we are left with our nature as higher animals, society becomes Dostoevski's antheap, becomes 1984, and we are stuck with our natural 'function' of childbearing, etc.

3) The 'Marxist-Leninist' segment of the current American Revolution is heavy with the foul air of the Macho posture. The women who follow these male revolutionaries are part campfollower and part groupie. Women's Lib seems to be conscious of this problem and tries to make our own style of revolution, without the domineering and violent power hangups men suffer from. However, there seems to be an inclination to simply mimic the macho left on a separate-but-equal basis, without the originality or force of ideas to create a new synthesis. We are in danger of simply adopting the chic revolutionary stance and style, the floppy gaudy braless, soft costume of a waning hippy culture's 'girlfriends', and the mindless slogans of hate and resentment--when what is needed is self-respect, clearminded love and toil for the real revolution in our very real world. We must be hard as diamonds, mentally and physically--as Nietzsche has said, "All creators are hard." Our time is now, let's make it. let's not blow it.

I hope, sisters, that you will do some thinking on this stuff and write some reactions. Wherever possible, read Marx and Lenin, in German and Russian if you can and avoid 'selections' and secondary sources. We need to find out what they and other philosophers of the revolution really said. It's time we all saw that in this real revolution the intellectual task is everybody's task, to hammer out a new synthesis of old ideas. Don't leave this, too, to the men--or we'll be back in the kitchen when the new age dawns.

Love and Peace,
Margaret Hood
Platteville, Wisc.

Dear Everywoman,

You've got the TIME but not mine.

Open letter (at the mercy of TIME) to my sisters who will probably never read this for we were only last week's news after all. (Aug. 31, p. 18)

Well, it happened to me, I'm quoted in TIME --that's what I get for opening my mouth, but I didn't. In January, I wrote a page for a friend for a pamphlet passed out at a Birth Control Workshop at Cal. Yet with an intimacy vehemently unrequited, TIME writes "and Laura X"--in their present time, for they own TIME and us, can define it and manipulate us. I recognize many of the statements as old written ones because most of us are long disaffected from their world and their media; they leave no room for the possibility of new thought, change or growth over time. Forget my first name, sisters, as I've forgotten my last, and we'll outgrow TIME.

Laura X
Berkeley, Ca

Dear Everywoman,

I am job-hunting in the area of family planning. I have just received a master's degree in population from a school of public health. During this study I observed the attitudes and practices of Planned Parenthood clinics. I see so much room for improvement in the way family planning services are given. Thus, I am interested in working with people who are not tied down to the old conventions in providing services. Do you have addresses of independent family planning groups that are taking their own approaches in this field? Do you know of any groups that are integrating family planning services with other services? I am also interested in specialized family planning programs such as those for teenagers, etc.

Carolyn Zeman
515 W 111th St, Apt 6F
New York City 10025

P.S. Tell Lionel Tiger that he's right--society so far has depended on "men in groups": just look at it.

Dear Everywoman,

OPEN LETTER TO HETEROSEXUAL WOMEN

I'm a woman, a decent person, and a member of yet another minority. I'm homosexual. I have some questions in my mind about the way you straights persecute homosexuals. If you think we gays are "sick," why do you sneer rather than seek to understand?

I've worked in offices where lesbians were ostracized simply because they cared for someone of the same sex. They weren't rapists or molesters. My personal interest is only in other lesbians, yet I've had several straight women, who knew I was gay, to say things like: "I'm turned off guys myself, temporarily," as if I'd be interested. And one straight girl turned the lights out on us once when we were alone. I wanted nothing but a friendship in this case, yet you straights think that it is always lesbians going after straight girls.

Should we lesbians be forced to pretend we are straight and enter false relationships with men? Is that your kind of love? Why not believe that we are all individuals free to love other individuals, regardless of their sex? Without the marital cement of children, and despite the obstacles you place before us, many lesbians remain together until death.

Ten years ago when I first started working, I worked in a greeting card manufacturing plant. I didn't date guys or make up stories about them. I didn't dress up in heels to work in a factory like the other girls. I wore sensible skirts and blouses and stood out. Some of the straight girls in whom I had no romantic interest made it unpleasant for me. I transferred to the office and the night before my first day I went shopping so I could dress the same as the other women. The first day one of the women took me to the cafeteria (company policy) and she wanted to join some of her friends eating there. As soon as we sat down she said to them, "Boy, I'm glad you're here so I won't have to sit alone with her." I was stunned. Vicious lies had preceded me to the office. Today I would know how to handle that problem, but at 18 all I could do was leave--those rude, heartless people and that dull, boring job.

Did you ever stop to think how you stomp on people because they grew up gay and you grew up straight?

Donna Kirk, Human Being

August 26 --

Ann Forfreedom

LOS ANGELES (ENS)

Women's Strike Day started early for women's liberationists. Pickets gathered in front of the Department of Human Resources building before 10 AM. Their brightly colored signs and clothes, tho most were dressed casually, were unusual in the drab Central L.A. area. Their smiles and obvious happy spirits were extraordinary considering the normal scene in front of the Welfare Department building. They held signs reading "All Women are Sisters", "No More Fun and Games", "Total Employment for Men and Women, a 5-hour day at the same pay", and "Women Get Out from Under". One sign in Spanish called for equal pay and opportunities.

Female: The reason I'm not striking is I get equal pay for my equal work.

As more women joined the circling picketers, curious men and women came out of the buildings. The feminists chanted "Sisters Unite and Join the Strike!" More women joined and picked up signs reading "No Forced Sterilization", "Healthy Rage is the First Step Toward Progress," "Women are Real People", and "Her-story as well as His-story".

Female: (breathless, wideeyed) Far Out! It's some kind of identity crisis!

Across the street dissenting males formed a short line. Two men held a "Vive la difference" sign. One man held a crudely-lettered sign, the front of which proclaimed "Repeal the Nineteenth Amendment". The other side had two statements: the Kinde, Kirche, Kuche proclamations of the Nazis, and the Napoleonic Code relegating women back to the kitchen and brothel. Male media reporters showed great interest in these men.

Male: If this thing really swings, we're going to have a nation of fagots! 'Course you won't dare print this.

Barbara Fisher

Most of the photographers there were male. They perched on poles and trucks like hawks watching the "chicks". Radical movement photographers showed some interest in the signs, establishment men looked at the picketers' legs.

Soon there were nearly 50 women in the line. They ranged from a 13-year-old Asian girl to a gray haired woman carrying an "Equal Pay for Equal Work" sign. Mothers brought their toddlers, others brought friends. Almost all were white.

Some black women bystanders said they were interested in the strike but didn't have the time. Other young white women came late because they had decided only that morning to strike from their secretarial jobs.

Female: Well, I wasn't going to come. Then I felt, well, I ought to support it. I'm a woman.

comments overheard at daytime rally Litchman

Patricia T. Rosa

In the midst of the bustling crowd, the L.A. Women's Center Feminist Theatre gave a performance pointing out some of the reasons for the strike. Dressed as Nixon and family, the women thanked the picketers and onlookers alike for "being just women". Nixon, played by Heidi Chrissos, told them, "Thank you for being unemployed. Thank you for being women," for accepting such low wages and thereby "helping me fight inflation, depression and war". The Nixons handed out Thank You notes thanking women for "receiving such low pay and paying those high, high prices." The back of the note carried statistics on how many women are heads of households, how many women are unemployed, and how much pay an employed woman gets. Most womenwere impressed with the show. Some felt its humor was clear, others disliked the message but admired the actresses.

Male: First thing you know, they'll want a single restroom for both--send 'em all to Vietnam, that'll get rid of this crap!

Patricia T. Rosa

The main group of picketers began marching to the Federal Building at 10:30. Latecomers included a woman wheeling her baby in a carriage while also holding a homemade sign. The sign said "Remove Those Chains" and the chain stretched across the sign carried a hair curler, a sponge, and a dust rag.

Several confrontations developed during the morning march. As a contingent of women from Venice passed an array of "beaver shot" newspapers, they began shouting "Shame, shame!" "Down with that, no more sex objects!" As they passed the L.A. Times building, they were accosted and ogled by delivery men standing in front.

Male: I like it, I like it! (drooling slightly) Especially the miniskirts, do y'blame me?

Patricia T. Rosa

As the men got ruder, the women staged an impromptu oglein. One male yelled, "All they need is a little sex." Women answered back, "All you have is a little sex." Black men who began calling out were surrounded by angry women and ended by saying "We're with you."

Male: I'm all for it. God bless you all--I mean it!

By 11:30 the marchers were in front of City Hall and faced new opposition. The several hundred feminists looked across the street at ten determined la dies from H.O.W. (Happiness of Womanhood), an antifeminist group. As five H.O.W. women stood curbside holding up their signs and shouting angrily at the feminists, a KMEX-TV Chicano reporter came driving by. He leaned out the window and yelled to the H.O.W. women, "Oh, you're so beautiful." Most male media gave the H.O.W. women more coverage than was given the entire morning activities of women's liberationists.

Male: Yes, I'm for it. Then the chick gets to pay for the dinner, right?

Apparently there had been an earlier confrontation between H.O.W. members who were then a little more numerous, and some N.O.W. members. Most H.O.W. women interviewed by feminist media favored freedom of choice for women so long as the choice was to stay home and raise children. A Riverside women's liberationist later commented that H.O.W. misunderstood the movement as "we are not against men, we are for women". H.O.W. members wearing makeup and wigs chanted "Don't liberate us" as the feminist marchers began moving toward the Federal Building.

Female: Marriage was ordained by God and women were meant to be wives and mothers. If you don't want to be a mother, well, you can do what you like. But you don't have a right to take away my freedom!

Female: We don't think women should be united; those liberation women aren't women.

Patricia T. Rosa

At 11:45, the marchers were only a few blocks from the rally site. It was then announced that KGIL radio station had been taken over by women for several hours.

Finally, the women stood at the steps of the Federal Building. Reporters and cameramen milled around while women tired of walking sat down on thesteps. The crowd, estimated from 100 to 2500 in different papers less or more friendly to the movement settled down and Jo Wilkinson sang "The Housewife's Lament".

Barbara Fisher

Male: This is pretty poor as demonstrations go.

Male: Well, I'm not sure...some of these signs..free child care; free this, free that..they shouldn't have children, right?

Then the Feminist Theater performed again. "Nixon" again thanked his audience for "backing" him. Sarah Kuhn of the Feminist Theater told the women "...This is just the beginning...We are just learning that we do have muscles and..we are learning to flex them." She then introduced California Assemblywoman Yvonne Braithwaite, who noted that "If we are to have peace in this world, it must be because women contribute." She noted that we can put an "end to poverty if women", who are most of the people on welfare, are " given the right to equal pay and jobs, are given equal opportunities to advance". She closed her brief talk by declaring "We come together today and let's make the next 50 years more momentous than the last 50."

Then Lynn Pestana of Sisters United was introduced. She has recently returned from a cane-cutting brigade in Cuba. She began by admitting her hesitation to celebrate the gaining of the vote because "the vote to me is a fraud...We must not just follow issues, but we must make a political analysis" of all elements involved. She noted that abor tion is such an issue and we must link it to all other needs of oppressed people. She concluded, "Revolution must come to achieve our humanity. We must create a socialist society."

By this time, the suffragist banners of gold, white, and purple were in place and the sentinels were beginning their vigil in memory of the sentinels who surrounded the White House to force Woodrow Wilson's administration to pass the 19th Amendment.

Patricia T. Rosa

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PROGRAM

August 26, 1970

VARDA ONE

Barbara Fisher

The Suffragists

An SRO house listened to speakers at the N. O. W. August 26th evening rally at the First Unitarian Church honoring several California suffragists. The National Organization for Women had managed the difficult feat of locating ten of these women and listening to their memories made it a worthwhile evening.

First there was Lulu Abelard who was only 90 and who had first voted in 1904 in Wyoming, the first state to allow women to vote. (In 1890) She'd heard Lucy Stone speak when she was 12 and written jingles at that time about what would happen if women got the vote. "We were so busy at that time we didn't know we were suffering. But women haven't achieved as much in politics as we'd hoped."

Irene Adams had marched in a suffrage parade and made a speech about women's rights at that time. The audience laughed loudly when she told them what her father's response to her wish to study math in college had been. "Don't worry your pretty little head about things like that. We love you the way you are. Your brain isn't strong enough to stand the strain of math and you'll get brain fever."

The most moving speaker was Ernestine Kettler who was one of the suffragists (the only woman from Los Angeles) to serve a prison term for political activity. The charge was obstructing traffic and she was sentenced to 30 days in a Virginia workhouse. Her contingent of four women disagreed and felt they were political prisoners so they initiated the first sitdown strike in this country. They refused to sew clothing assigned them; they wouldn't even hold the cloth or needles in their hands as the warden begged them to do. They sat with hands in their laps and the other prisoners joined them. Then Peggy, one of their number, became ill. She was sent to the hospital and was there for 25 days. Ernestine visited her each day and on the 25th came in to find her friend in her "city clothes"--Peggy was to be sent to a psychopathic ward in Washington, D.C. The warden had reasoned she must be mentally unfit since she had acted the way she did. Peggy wanted to call her lawyer but the warden ripped the telephone off the wall Then he called in six women trustees and they were ordered to beat up the suffragists and they did. This was the beginning of other brutalities. Their food was filled with weevils and they all lost weight. Ernestine told the audience this episode had never been reported in the history books.

Aileen Hernandez, the national president of N.O.W., who'd been up since dawn doing early bird shows on TV in S.F. adlibbed a brilliant unifying speech in which she said we "need a new generation of translators to tell us what this movement is all about." She commented on the vast difference between the events across the country and the media coverage. (Note: I saw a batch of New York papers brought by a visitor just back from there and found in them the events of the day were treated seriously with front page stories and additional feature articles. On the West Coast, our demonstration received slight and mocking notice.)

She stressed the fact that we must define who we are and not let others do it for us. That we must not fall into the trap of rejecting one stereotype only to fall into another. "We have an advantage if we don't all look, sound, and act alike. We can be individuals and furthermore, we surprise the enemy." She emphasized the need for there to be room for all opinions in our movement.

"The important thing is to become involved and not enough people are involved. Tho we are a majority, women are treated as a social minority. In working together we will make mistakes, but mistakes are necessary."

Her comments on various issues:

E.R.A.: The 14th amendment means equal treatment for all persons under the law but since women are not treated as persons we need the E.R.A.

E.E.O.C. Head--(a woman who has never held a job has been nominated). We need to get the right kindof person to represent us.

Childcare--There must be opportunity without guilt so a woman doesn't have to be with her child every waking minute if she doesn't wish to. (Aileen made a lovely Freudian slip and said "working minute" before she corrected herself but I think the first was more apt.)

Abortion--It must be free and it must be voluntary. There was tremendous audience support at this point.

She summed up by saying we should reject all la bels--capitalism. socialism, communism--as too doctrinaire and that we should be flexible while working toward personhood. It was a difficult task to unify an audience of such diverse women--young, old, leftist, conservative, but she did it and she did it beautifully.

Barbara Fisher

Speakers at NOW evening rally

Off to one side of the rally sat a group under the sign "Suffra-jet-set". Almost all the women were white, the majority had been in the women's movement for some time, and the few black women bystanders did not seem motivated to join in. Much socialist literature was distributed, but only a few other kinds of material were passed out.

N.O.W. Regional Director Shirley Bernard spoke next. She emphasized that individually we can do nothing about any one issue, for example abortion or women in poverty but together we can. She later served as a sentinel.

Patricia T. Rosa

The upcoming Chicano moratorium was announced. Cheers greeted the announcement that a Black Panther on trial had been granted a continuance because he chose not to appear in honor of Women's Strike Day.

Then Jackie Goldberg spoke about the economic exploitation of women in the cosmetics industry. Speechmaking stopped while Jo Wilkinson sang a few more songs, the press took photographs, and donations were collected to cover rally expenses.

Patricia T. Rosa

Several unpleasant incidents occurred within the Federal Building. One woman came in wearing a paper hat, the front of which said "This Brain is Educated and Intelligent". The back said, "I Want to Be a Full Human Being". A male guard came over and knocked her hat off, saying she couldn't wear it inside. She quickly grabbed his hat. Eventually they traded. A more serious incident occurred when Shirley Bernard was ordered out of the building because she was carrying a sign. When she pointed out that the sign was rolled up, she was told, "We don't need to see it. We know what's on it and we don'n't want it in here." She left, vowing to call a lawyer.

Outside, women were leaving the rally in disgust. They had been attracted by specific feminist issues and were angry at the socialist/New Left atmosphere. One woman, upset by constant references to Cuba, canecutters, the overthrow of governments, and socialist handouts, declared, "I'm ashamed I came. I'm going home."

Female: I was a suffragist, you know. But there's not enough people here to do much good now.

Female: I figure it'll take ten years. But then, I'm not an optimist.

Another Women's Center speaker came up and talked aboutthe rally. "It's a coming together, like a coming home," she said. She emphasized unity among oppressed people. She gave the example of hospital workers' strikes, in which mostly black women, oppressed by sexism and racism, are involved. She urged that the media image of women's liberation be left behind.

Male: What do they want, man? (amazed) They wanna be men!

In the midst of this and earlier speeches, men driving down the street honked their horns to drown out the speakers. They didn't succeed.

Welldressed man to another: Oh, yes (sarcastically) they've been SO downtrodden for SO many years ...Shall we liberate them? Reply, laughing: Let's enslave them!

Jackie Goldberg then began to announce new Women's Center committees. A Chicana stood up and clamored to speak. She told the women, "There's something wrong with your minds," and "I got liberated the day I got married." "We want to keep our places," she added. "I'm with men." Another Chicana stepped up and answered, "I think every Chicana knows that we must put down machismo." Jackie Goldberg then ended the seemingly impromptu argument by noting that "We all know we have a lot of work to do."

After more announcements, the women sang "We Shall Overcome" and disbanded. Near the end of the rally, two women with what appeared to be H.O. W. signs captured male media attention. They walked up and down in front of the steps. One sign read "My Man Still Comes lst.". As it turned out, the other woman was definitely not from H.O.W. Her sign read, "Make Love with Your Man, Not War" and she was there to advertise her marriage counseling service. She insisted she was for women's liberation and only wanted to help women have better orgasms.

Female: All women need is a man to take care of us. We don't want equal rights. It will change our children's thinking.

By 1:30 most of the feminists had left, after first cleaning up the area. The sentinels, half in suffragist costumes, half in miniskirts, stood at attention. They held their banners high.

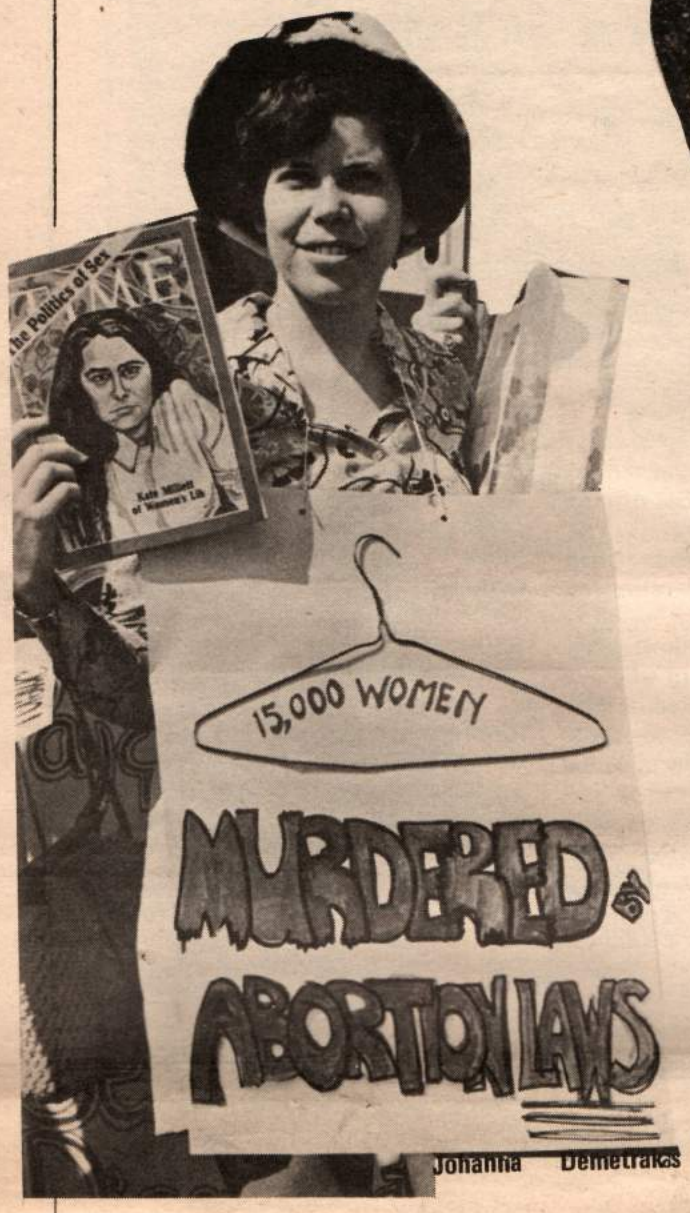
The bustle of the morning was over. There were more ceremonies planned with a 6:30 PM motorcade and an 8 PM N.O.W.-sponsored rally. The August 26th Coalition Committee, which planned the rallies, was generally satisfied. Women had planned together, women had joined together, women had shown with voice and fist that they knew they had strength together.

Female (with baby): I want to join Women's Liberation. Where do I sign up?

Barbara Fisher

But if this day was "just the beginning", the future must be different. The rally was too diffuse. Most women there were bystanders, not participants. Too much nonfeminist politics was presented, turning many curious women off. Too much of the day was spent with women in women's liberation talking about women's status to other women already in the movement. There was not enough said to or about the women who couldn't or wouldn't strike. There was too much symbolism, too many raised fists and "Right On!"'s. The future must hold real changes in women's lives, not just words. And not just for one day. This is what lies ahead, after the beginning.

Just the Beginning!



Johanna Demetrakas

Johanna Demetrakas

Johanna Demetrakas

Let Us Bloom!

Johanna Demetrakas

Patricia T. Rosa

NEW YORK (LNS)--The parade permit granted the women only half of the street; when 25,000 people poured like a tidal wave onto Fifth Avenue, the police shrugged their shoulders--the Avenue was ours. Many of the women who marched had seen Fifth Avenue before. It's a clean "tasteful" street; its elegant stores and magnificent apartment buildings overlook a green and majestic Central Park. From a chic beauty parlor's plate glass window, the beautician and her client waved V-signs and blew kisses at us. As our fists went up, half a dozen other women, one wearing a red and white women's liberation button, joined them in the window.

Marching were high school women from the High School Student Alliance, the Third World Women's Alliance, women from OWL (Older Women's Liberation), radical lesbians, NOW, and a wide spectrum of women of all ages, some with babies, coming from many different directions, with differing politics and lifestyles. There was a surprisingly large number of black women--Fifth Avenue is a long subway ride from any black neighborhood.

Behind police barricades, thousands of mostly male onlookers waved, hooted, and checked out legs, hips, and breasts, one grim reminder of our daily oppression. Women behind the barricades were curious, wistful, and sometimes blank-eyed, frequently protected by men whose hands rested proprietarily on their shoulders. Now and again a group of short-haired leering men held up signs showing what a gag women's liberation is ("WOMEN ON TOP" and "I MADE LOVE TO MY WIFE THIS MORNING AND SHE LOVED IT" and "DRAFT WOMEN")

One marching man carried a sign that read "NO TOKEN EQUALITY--DRAFT WOMEN" on one side, and "END DISCRIMINATION OF TOILET FACILITIES" on the other. The man was jumped on several times but most women marching near him became dismayed at the thought of violence. Later in the day he had gathered a troupe of men who marched in a military fashion, clapping and stomping, behind him, weaving in and out of the march and behind the police barricades. By the end of the march, however, his sign was in shreds. Several leering and gesturing groups of men on the sidelines were attacked by women who, furious, broke rank for the occasion--but police saved the men the trouble of defending themselves. One female photographer was busted for having an "expired" press pass.

In one section of the nine-block-long march a dozen women linked arms and sang "Solidarity forever, our sisters make us strong" and a lot of nearby marchers joined in with gusto. In another section of the march, the chant "Free Ericka, Liberate Amerika" went up. A woman turned to me and asked "Who'sEricka?" (Ericka Huggins is a Black Panther jailed for over a year, and about to go on trial in New Haven.) Twenty black, brown, and white women on 42nd St. carried a long green banner which read WOMEN OF THE WORLD UNITE. With twenty fists in the air they asked us "What do we want?" "EQUALITY!" "When do we want it?" "NOW" "WOMEN OF THE WORLD UNITE!"

A man with a glossy mustache spotted a working colleague watching the march. "Hey" he rakishly shouted at her, "What are you doing on the sidelines, a liberated chick like you?"

At dusk, the thousands of women and men sat on the grass in Bryant Park behind the Public Library to hear the rally. A bullish press section (mostly male) refused to sit down. One particularly arrogant cameraman had to be kicked by a female movement photographer before he would give up his position. "What are you complaining about? We're covering it for you, aren't we?" another man bellowed.

Gloria Steinem MC-ed the rally. Speakers included a woman from England active in the movement there; a representative of the Third World Women's Alliance; Eleanor Holmes Norton, black chairwoman of the city's Commission on Human Rights; Bella Abzug, a Democratic Congressional candidate; Ruth Ann Miller of the Socialist Workers' Party; KateMillett, author of Sexual Politics; Betty Friedan of the National Organization for Women (NOW); and a lesbian whose name was not given.

The speakers were more radical than most of the women expected. The first of the two black women who spoke, from the Third World Women's Alliance, came right to the point: "None of us can be free until the capitalist monster is smashed down." To remove doubt in anybody's mind as to what she meant, she added "The only way we can achieve this is thru armed struggle."

The speaker then touched the two exposed nerves of our movement: "Don't expect us to relate to Women's Liberation until you start relating to your poor white sisters." And: "The difference between what white women and black women suffer is the difference between exploitation and slavery...We doubt that white women will join us rather than white men when they gain equality." She finished her speech with the words "HANDS OFF ANGELA DAVIS". (Angela Davis is a black revolutionary, now on the FBI's 10-most-wanted-men list in connection with the daring August 7 attempt to liberate three black prisoners from a California courtroom. She was fired from her position as professor of philosophy from the University of California in Los Angeles for her political affiliations.) In the distance, a banner showing a women's liberation symbol whose fist grasped a rifle, echoed the same words.

"Capitalism's gotta go," said Kate Millett. "This is the first day of our lives. Now we are a revolution." She invited everyone to the People's Revolutionary Constitutional Convention to be held over Labor Day Weekend in Philadelphia. She also spoke of the oppression of prostitutes and of lesbians, by straight society and by women in the movement.

Betty Friedan said that, "This is not a bedroom war, we are a political movement," and, among other things, said that we must "unite against fascism." Bella Abzug spoke out against imperialism and genocide, calling almost directly for socialism: "If this present system cannot bring justice and liberation to women we will look for an alternative."

A young woman behind me, very well dressed, turned to her friend and whispered, "I don't believe in any of this."

An anonymous woman from the lesbian community spoke last. Every election year, 42nd Street gets "cleaned up". This means the homosexuals get arrested by the hundreds. She spoke of the hypocrisy of our movement which expects lesbians to support demands like free abortion and child care, when straight sisters don't support their gay sisters. "We don't mean take-a-lesbian-to-lunch. We want your bodies on the line." When there was some sniggering from men in the audience, she said, "No, buddy, we don't want to rape your sisters. Women don't rape women, men do."

The rally ended with a song from the play Mod Donna and "Liberation Now!" written by Betty Friedan. The neon sign of R.C.A. glowed red in the sky and the tall buildings that house New York business and profit looked down on the crowd as they stirred to leave. Several blocks away you could still hear the words ringing "LIBERATION NOW...LIBERATION NOW".

And in the powder room of a fancy hotel, a woman in a fashionable midi asked us if we had marched."Yes,"we said, did you?" "No, my boss wouldn't let me out on time." She paused and then gave us a beautiful smile. "So I quit. Who does he think he is telling me I can't march?"

Sign carried by a woman marching in New York demonstration: "Eve was Framed".

Sisterhood is Powerful

WASHINGTON, D.C. (LNS) About 5,000 women marched from Dupont Circle to Farragut Square in time for the noon hour. On their way they liberated a statue of a "man holding a club"--signs hanging over him read ANGELA DAVIS WELCOME HERE and WOMEN WILL FIGHT. Men who attempted to club the statue were repulsed. Marching women passed women picketing in front of Northwest Airlines, which is on strike. Stewardesses in the march carried signs reading "Fathers Fly, Why Can't Mothers?"

300 women broke off from the rally to march on the Women's House of Detention. When they got there, prisoners yelled to them out of the windows but were soon moved to the basement by authorities, and cops quickly surrounded the jail. Later, a committee was formed to establish a bail fund to get prisoners out of the House of D. A separate rally of federally employed women demanding equal wages and advancement had Mayor Walter Washington as its guest speaker. At a teach-in on the Equal Rights Amendment, attended primarily by professional women, one senator has been quoted saying that the "bra-burning bubbleheads are messing everything up."

BOSTON (LNS) More than 5,000 women gathered on Boston Common for a rally, and 1,000 went on to march thru downtown Boston. The groups included one contingent dressed in academic gowns carrying a banner than read "Veritas is a Feminine Noun." Veritas is the Latin word for Truth. An enormous crowd of men heckled the women both at the rally and the march.

(Many radicals in the Boston area and in other cities in the country did not participate in the planned August 26 actions because of the problems of racism, liberalism, heterosexual chauvinism and because of the anti-working class bias of the Strike and instead focused on continuing organizing on a daily basis of women in their area.)

ALBUQUERQUE (ENS) Sisters in Poverty planned a demonstration at the County Court House to celebrate August 26th. They will stress how women are treated and have little say about their lives. Some women will burn voter registration cards to demonstrate how useless the vote has become for women.

CLEVELAND (ENS)

"Is this a talent show or Women's Liberation," was shouted to the people at the August 26 celebration on the Mall in Cleveland as seven Women's Liberationists in white face and several others took the stage from the chauvinist band enthroned there.

The original program which had been planned by women's rights groups had been shortened from a series of five minute speeches by women costumed as suffragettes to two minute speeches because Al Russ and orchestra wanted to play longer selections of sexist music ("Never on Sunday")

Master of Ceremonies, WJW announcer Carl Reese, agreed to let the women speak for 5 minutes but wrestled for

please turn to page 8

continued from page 7

control of the mike muttering "Have you ever been stepped on?" to the women around him.

One of the women told the people "We're judged by the shape of our legs, whether or not we have hair on our legs, whether we wear minis or maxis, by our bodies not our minds. If you think minds are more important than bodies and people are more important than clothes, come to the back of the Mall."

The women left the stage area andproceeded to the rear of the Mall followed by a large portion of the crowd. They performed an original skit showing the stereotypes of women--a little girl ("Aren't I pretty?"), high school woman ("I wanted to take chemistry but I guess typing is more important."), college woman ("I just got engaged"), housewife ("I'm just a household drudge"), waitress ("Don't pinch!"), secretary ("If I'm here 25 years, I'll still be a secretary") and freak ("When the heavy shit comes down, I'm still just a chick.").

Cashing In

The publishing industry, ever capable of recognizing any chance for profit, has jumped into the field of women's liberation.

A story in the August 17 New York Times titled "Women's Lib Wooed by Publishers," indicates the widespread impact of the women's liberation movement and the great thirst among women for literature about this movement.

The book Sexual Politics by Kate Millett, for example, has sold 15,000 copies in only one month. Two major New York bookstores, the Times reports, have special sections on feminism, where sales are very brisk.

The Lutheran Church of America's publishing arm, Fortress Press, has recently published a book called Adam's Fractured Rib by Margaret Sittler Ermarth, which takes up the role of women in the church.

The Four Winds Press is coming out with a book, What You Should Know About the Women's Liberation Movement by Helen Eustis, which is designed for junior and senior high school students.

The nfluence of the women's liberation movement is also evident in the latest paperback edition of Simone de Beauvoir's The Second Sex. The publishers no longer feel they have to put a naked woman on the cover to sell it.

The Times noted that "Some women's liberation books are selling despite what seems to be a lack of enthusiasm among the publisher's sales representatives, most of whom are men, and bookshop owners. 'We found a lot of resistance in the trade,' said a publicity director who did not want to be identified. 'Some of our men find the subject distateful.'" (The Militant)

Other Churches, Please Copy

A resolution urging equal rights and opportunities for women was passed on Independence Day by the general assembly of the Unitarian Universalist Association. Action asked by the resolution includes an end to discrimination in employment, change in the education and counseling of girls and boys,fair employment legislation in states and provinces, and special efforts within the Unitarian Universalist Association and its church to utilize women in important positions, including the ministry. At present, there are 10 women and 874 men in the ministry of the deonomination. Contact: U.U. Women's Federation, 25 Beacon St, Boston, Ms (617-742-2100, X363)

(The Spokeswoman)

Librarians Shafted

A Task Force on the Status of Women in Librarianship formed at a recent American Librarian Association convention in Detroit has launched its program with a newsletter. The first issue cites statistics that men are twice as likely as women to be chief librarians, that men librarians earn about $1,500 more per year than women, that men are usually placed in the hghest positions in library schools and that men have dominated the presidency of the ALA, all this despite the fact that women constitute 75% of the membership. To be placed onthe newsletter mailing list, contact: Linda Robson, Undergraduate Library, University of North Carolina, Chapel Hill, N.C. 27514. (Last year at U.S.C. School of Librarianship all five fellowships went to males tho the school is 95% female-E.W.)

(The Spokeswoman)

Sexist Journalism Out

Following visits by women staff members, the managing editors of both the Washington Post and the Washington Evening Star issued memos to their editorial staffs about combatting sex discrimination in hiring, in assignments, and in their news columns. Words like divorcee, grandmother, grandfather, blonde or householder would be inapplicable," the Post's Ben Bradlee stated. "Stories involving the achievement of women are often implicitly condescending. They imply 'pretty good for a woman.' There will always be a place in good newspapers for stories of achievement, but they should be written without a trace of condescension.

(The Spokeswoman)

Abortion Information

Two booklets on abortion were recently printed: Planned Parenthood World Population's Legal Abortion describes reasons for having abortions, the methods used, how to obtain abortions, costs and post-abortion care. It also contains a national directory of more than 200 sources for consultation and referral. Available for 25 cents from PPWP, 810 Seventh Ave, New York, N.Y. A list of abortion specialists, constantly updated, is available for $10 from the Association to Repeal Abortion Laws. Write ARAL, Box 6083, San Francisco, Ca. 94101.

(The Spokeswoman)

Sexism in Politics

Dr. Edgar F. Berman got the message about women's political power when he was forced to resign from the Democratic Party's Committee on National Priorities for incredibly chauvinistic remarks about the "raging hormonal influences" of the menstrual cycle on women's inefficiency. But the New York City Council and President Nixon have not. The City Council held a July picnic at Westchester's Dellwood Country Club to which councilwomen were not invited. The Manhattan Tribune headlined the insult and quoted Councilwoman Muriel Stromberg of the Bronx as saying, "Watch out for the fire next time," referring to the co incidence that the Dellwood Club burned to the ground two days after the picnic. For his part, Pres. Nixon attended a stag luncheon at the Washington Evening Star on July 23. Thirteen women employees telegrammed the President that the lunch was"an affront to all women staffers". (Candidates are calling Women's Liberation groups to find out what stand they shouldtake on issues to appeal to thisvoting bloc. E-W)

(The Spokeswoman

"No Problem"-- No Female Pilots

An anonymous woman has liberated a letter sent to airlines by their trade group, the Air Transport Association of America. The letter mentioned an article by Mary Schaaf in the Christian Science Monitor July 31 st which notes that altho 1,800 women hold commercial licenses and 76 had air transport ratings in 1969, no women are presently piloting planes for major scheduled American airlines. The letter says, "To date no serious problem has arisen as a result of female pilot applicants. However, it is necessary to remain alert to the potentially difficult problem involved...Currently there is being processed a complaint by a female pilot against a commuter airline in New England. Counsel for the airline has asked if the industry position continues to be that male sex is a bona fide occupational qualification for commercial airlines pilots." Women interested in making our bona fide position known may contact: David Doughty, Air Transport Association of America, 1000 Connecticutt Ave, N.W., Washington, D.C. 20036 (Tel 202-296-5800.)

(The Spokeswoman)

Breakaway Forums

SAN FRANCISCO--Breakaway of Women's Liberation is sponsoring a series of three puclic forums. They are for women who want to begin to explain the ideas of women's liberation to the public on their own terms and to develop their position in dialog with others. They will be held at the Buchanan YMCA, 1530 Buchanan, S.F. On September 12 at 7:30 the subject will be ECONOMICS AND WOMEN, on Sept 19, ECOLOGY AND WOMEN, and on Sept 26, THE FAMILY. A $1.00 donation is requested and the forums will also be open to men.

Seminars will begin the week of October 4th for 10 weeks ending the week of December 20th. They will be conducted in the teachers' homes. Women will teach and study about themselves, their oppression and their history. Registration will be held Sept. 28 at Glide Memorial Church, 330 Ellis Street, S.F. with dinner from 6:30 to 7:30. Students and teachers will eat, sing and informally discuss the seminars to be offered. A $5.00 fee per course is requested. If you are unable to pay, you can discuss fee arrangements with the teacher of the course you wish to take. For more information, write to Breakaway, c/o Milne, 1785 Sutter Street San Francisco 94110.

First L.A. Ogle-in

Ann Forfreedom

(LOS ANGELES (ENS)

On September 2, the Sisters Against Sexual Slavery (S.A.S.S.) held an ogle-in at Century City. S.A.S.S., an ad hoc women's liberation group, planned the noon boywatching session as a protest against the September 21-26 Girl Watching Week. The Century City Chamber of Commerce is planning a luncheon on September 24 honoring the president of the Girl Watchers Society of America. S.A.S.S. is calling on all women to prevent Girl-Watching Week and to disrupt plans for the luncheon.

S.A.S.S. women planned to boywatch men in the same way that men girlwatch women. They also planned to emphasize the economic fact that women are looked over on the street and overlooked for highlevel training, jobs, and pay.

S.A.S.S. members, all wearing dresses, arrived at the shopping centers at 11:30. Within a few minutes, the male media descended on them. The NBC crew began filming. KTTV and KTLA crews were refused interviews because of their authoritarian manners and their totally sexist stations. Radio reporters began taping.

More women began to join in as S.A.S.S. started boywatching. They whistled and shouted "Wu--oooh!" at passing males. They called out "Hey baby, why don't you come along with me?" More media men arrived and tried to find a spokeswoman. They were told they could interview two or more members of the planning committee. And often the women would boywatch the reporters.

Male reactions ranged from mild amusement to disbelief. Most women were curious. Many asked questions and some joined in.

S.A.S.S. women grew more and more intense. They boywatched every young man that came along. They rejected older men as "dogs". They explained to women why they were in Century City and some shopgirls almost joined them. One S.A.S.S. member whipped out a tape measure. As eligible men came by she would run up, measure their waists, and reject or congratulate the astonished male. Meanwhile, other women would yell "See if you measure up to our standard" and "How big are you?" They would sometimes explain to the man "We're measuring you for the National Plaything of the Month award."

At first the men were too surprised to resist. But when the men behind them began to understand what lay ahead, they balked. S.A.S.S. members then would crowd around the angry man and tell him precisely what they were doing. They began measuring not only a man's shoulders and waist but his front zipper length. By that time, there were more than 20 women actively involved in boywatching.

At noon, the ogle-in moved to the entrance of the Century City Plaza Hotel, where the September 24 luncheon will be held. There businessmen ran a gauntlet of eyes and calls as the women leaned against a low wall. The atmosphere grew tense. Several young desk girls came outside and became upset over the disturbance. Seemingly sympathetic men professed not to see girlwatching as offensive. S.A.S.S. women explained to them that being accosted by total strangers on the street is not an honor. Women don't welcome these invasions of their dignity and privacy. Also, it takes a lot of hate in a man to do that constantly to any passerby who happens to be female.

Patricia T. Rosa

The boywatchers decided to go across the street where construction was underway. They ogled construction workers for about 10 minutes, found it uninteresting, and decided to return to the shopping mall. On the way they boywatched more reporters and passing businessmen.

All broadcast media reporters and photographers covering the oglein were male. They spent most of their time interviewing male bystanders. S.A.S.S. women eavesdropped on many of their interviews and conducted some of their own.

In an earlier interview on the mall, one man said, "When I see a girl, I walk up to it and pull its hair." Other men merely laughed when interviewed. At the hotel, most men said they saw no harm in girlwatching. A "nice" construction worker felt that "woman's role is really wonderful, to stay at home and to take care of children." Men interviewed between the hotel and the shopping center said they didn't understand what was happening. When one man spoke up in favor of girlwatching, a S.A.S.S. member shouted, "Would you let them do it to your mother?"

When the women regrouped in the shopping area, they found that many women had gone home, thinking the oglein was over. But it wasn't, and the S.A.S.S. women were angrier than ever. They began calling out to men, rejecting some as "too small" and others as "too skinny and short". They hooted and followed men who were dressed attractively. They yelled "Chicken!" at men who scurried away. They measured men's shoulders, waists, and below-waist areas. They pinched and prodded. They called to one attractive man, "Can you file? We'll pay you $1.65 an hour just to type. Or you can make coffee." Several S.A.S.S. members called "We'll pay you $1.65 an hour just to sit there and look pretty for us."

Every male was fair game. Eyes, jacket colors, hair or lack of it, all were commented on. Men who seemed sympathetic were lightly treated. Most men were pulled in, almost dragged into the group. They were jostled, patted, pinched, measured, and finally thrown out. NBC filmed a lot of this. CBS selectively picked nonviolent scenes.

One male, named "The Shrimp" by oglers, reacted by calling out insults to the boywatchers. Then he began pointing out men the women should ogle. Finally, exasperated at being rejected and ignored, he tried to put his cigar out on the arm of an outspoken S.A.S.S. member. She evaded him and then hit him over the head with a sign. The other women joined her and he was left talking to himself and warning other men.

One old man, about 80 approached the women, turned in amazement to an equally old man and asked, "How can they do that to us? They're dressed so nice, so decent. They look so pretty and they talk so vile. Oh, listen to the way they talk."

And men listened. As they walked toward the group of women, men became tense. They looked straight ahead, or at the ground, or at other men. They avoided overtly looking at or hearing the women. Some stayed near shop doors across the street from the oglers. Some walked by quickly in groups. In other words, they behaved like women walking by a group of ogling men. And they were afraid. Boywatching, like girlwatching, is not as innocent as it sounds.

S.A.S.S. members called a halt to the oglein at 1:00. They vowed to return and disrupt Girl-Watching Week by whatever means necessary.

But they had no rest, even at lunch. In the Century City cafeteria, a man came over to their table. He was curious about their signs. He mentioned that his store had a candidate for Most Watchable Girl. He then proceeded to give a sexist description of her. He was promptly womanhandled. His waist was measured and found too big, his zipper length was pronounced too small. Being pinched and prodded by the women, he quickly decided to leave.

Soon after, the women left. They talked with women shoppers interested in stopping girlwatching and they continued to hoot at any male who unwarily crossed their path.

Male media coverage was predictable. After filming and taping more than 25 minutes of action, NBC chose to show a 1½ minute segment totally out of context. Enterprising feminist guerrillas should take note that they still have the rest of the film.

But S.A.S.S. continues. The Century City Girl-Watching Week is still planned.

If you want to prevent Girl-Watching Week and stop the businessmen from making more money off women's bodies, call the L.A. Women's Center for a contact phone number--(213)937-3964. And if you are out of L.A. write the Century City Chamber of Commerce strongly protesting their plans. As a S.A.S.S. sign says, "C of C, Why Give an Award for Bigotry?"

1 2 3 MADE 4 IN 5 U.S.A. 6 7 8 9 10

Women's Caucuses Make Gains

The efforts of the one-year-old Association for Women Psychologists (AWP) will bear fruit at the American Psychological Association's September 3-7 convention in Miami. The program includes well over a dozen symposia, discussion sessions and panels centering around research for women, including such topics as "Attitudes Toward Selection and Advancement of Women in Employment and Education", "The Development of Women's Studies Programs," and "Social Psychology and Women's Liberation".

52 resolutions have been prepared as possible pressures for change within APA. These include having the APA increase women professionals in departments and institutions, abolish outdated nepotism rules in hiring, and commit financial resources to advancing women in psychology. Contact: Jo Ann Evans Gardner, president, AWP, 726 St. James St, Pittsburgh, Pa. 15232 (Tel: 412-621-4753). Women's caucuses will make their mark at two other conventions-- the American Political Science Assn's Sept 8-12 meeting in Los Angeles and the American Sociological Assn's August 30-Sept 4 meeting in Washington. APSA contact is Kay Klotzburger. c/o Biltmore Hotel, 5th and Olive Street, L.A., 90013 (mark "hold for arrival"). ASA contact is Alice Rossi, c/o Sheraton Park Hotel, Washington, D.C. Mark same.

(The Spokeswoman)

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What You Can Do

Women's Equity Action League (WEAL) has developed a letter women may send to employers who advertise job openings under male/female categories. The letter is t gh and effective, citing the relevant sections of the Civil Rights Act of 1964 and the Office of Federal Contract Compliance's Sex Discrimination Guidelines of June 9. 1970. Contact: Elizabeth Boyer, WEAL, 7657 Dines Rd, Novelty, Ohio 44072

(The Spokeswoman)

Z.P.G. Faces Women's Lib

DOVER, Del. (LNS)--Eighteen women from Wilmington Liberation Collective, a working class organizing project, disrupted a talk on sterilization at Christ Church in Dover on July 29. Carrying signs, banners, and leaflets, the women took over the microphone and forced the audience of about 100 middle class people to consider the social and political implications of the new push for sterilization.

The talk was being sponsored by Zero Population Growth (ZPG), a national organization concerned with overpopulation.

The women said that the threat of overpopulation, as ZPG talks about it, is a phony issue used to mislead people. Poverty and starvation are blamed on overpopulation rather than on inequitable distribution of resources, the real causes. Mass sterilization for women and men is the new solution to the "population problem" Sterilization becomes genocide.

ZPG claimed that they only advocated voluntary sterilization, not seeing that sterilization is threatening because of who it is inevitably used against, and who controls it.

ZPG is a middle class liberal organization backed by foundation money which will lobby for laws to control population through government "incentive" programs.

The idea is to make it even more expensive to have children, especially more than two. It is obvious who would be affected by this kind of plan--poor people. Discouraging large families not only disregards the cultural tradition of some ethnic groups, but it also runs counter to every demand people are making for such things as free day care centers, free adequate medical care and preventive medicine for families.

Some members of ZPG didn't understand how women who campaigned for free legal abortion could fight against liberalizing sterilization policies.

The women explained that the demand for free abortion is a reasonable demand of women to control their own bodies and to decide when they will and when they will not have children. It has to be linkedto demands for day care centers, equal pay, medical care, and safe birth control for it to be a free decision by women.

While sterilization may not seem to be a direct threat to white women, it has already affected black and third world women.

40% of the women in Puerto Rico have been sterilized. Foreign aid is now given in proportion to the amount of birth control measures a country will accept.

Huge Federal programs to sterilize women throughout South America, in India, Pakistan, and in Africa are underway.

In Alabama, a woman on welfare must be sterilized after 3 children if she is to continue to receive aid, and thousands of minority women in New York City, Chicago, and all big city hospitals--even in Wilmington, Delaware-- have been unknowingly sterilized without their permission.

A leaflet the women handed out said, Sterilization is America's new way of controlling people. Women have never been able to control their own bodies. When there was a need for cheap labor for factories, mines, and the frontier, the childless woman was a disgrace. Women were pressured to produce huge families. But today when the poor and young are posing a threat to the stability of America, every means of birth control is being pushed.

Sterilization is a dangerous threat because of who it is inevitably used against, regardless of liberal wording.

Women have the right to have or not to have children regardless of their financial situation.

And now for the bad news . . .

Anti E.R.A. Tactics

As prospects for passage of the Equal Rights Amendment brighten, the opposition is becoming increasingly desperate and a remarkable coalition is forming, including communist and conservative. Worse than that, the tactics being used are very questionable; in some instances they appear to be downright dishonest.

ITEM:--a telegram, apparently sent to every congressman just before the House vote on the amendment. It was signed by a number of union persons opposed to the amendment, each identified by their affiliation. Among the names was that of Mary Keyserling, former head of the Women's Bureau--only the words 'former head' somehow got left out. Elizabeth Duncan Koontz, who is head of the Women's Bureau, which is emphatically for the amendment, issued a press release to correct the misrepresentation. Mrs. Griffiths in her remarks before the House that day (see C.R., Aug. 10, p. 7948) specifically mentioned that "Mary Keyserling doesn't speak for the Women's Bureau." Yet Mrs. Keyserling has not retracted the error.

ITEM: a letter circulated by Senator Ervin to every Senator suggesting a (completely unacceptable to women) substitute for the House passed Amendment, had appended a statement by Paul Freund of Harvard's Law School. Freund's statement is very much against the Amendment. What the Senator's letter failed to mention was that the statement was written in 1946. Reached by telephone today (August 23), Freund said that Ervin had called him about the statement but had not told him that he was going to circulate it. Freund says he has not reversed his position by 180 degrees but that if he were writing a statement today it would be revised because times have changed in the nearly 25 years since he wrote it.

ITEM: - a statement against the equal rights amendment presented at the Convention of State Presidents of the American Association of University Women. It was presented by a highly placed (in the hierarchy) person who quoted extensively from the 1963 report of the President's Commission on the Status of Women, giving the reasons why the Commission did not then support the Equal Rights Amendment. That position, which was even then clearly temporizing, had since changed. The 1969 Presidential Task Force on the Status of Women has come out with a very strong, favorable statement in support of the ERA in their report, "A Matter of Simple Justice." Somehow this important development was never mentioned by the antifeminist speaker of the AAUW.

Not all unions oppose the ERA. Among union groups supporting the ERA are the UAW, Teamsters, American Newspaper Guild (Affiliate of the AFL-CIO), International Brotherhood of Painters and Allied Trades, National Association of Railway Business Women.

ITEM: - a booklet put out by the Communist Party of the U.S. which features a speech by Gus Hall, their leader, who comes out very strongly against Equal Rights for Women.

ITEM: - an editorial in the New York Times of August 12. The man(?) who wrote the editorial supposedly had all the information on the amendment. He says he took it from the record. But why did he take only the arguments, worn and hackneyed, of Manny Cellars, and ignore the facts brought out by the supporters of the amendment? The Times editorial never mentioned that the Senate had held hearings in May, that the Citizens Advisory Council statement had been placed in the Record and had been widely circulated and instead attempted to convey the impression that legislative support for this 47 year old amendment blew up overnight and was entirely the product of opportunism on the part of "henpecked" congressmen. People are entitled to better from the Times because this wasn't all the news, let alone fit to print. And other papers have followedthe lead of the Times, that liberal "bastion of truth". And finally why is there such a "D&C" job, as Florynce Kennedy so aptly described the tactics of divide and conquer? Both Cellars in his testimony and Ervin in his letter have attempted to set the housewife against the working woman. For example, Cellars said, "There are over 20 million married women who are nonworking(?) fulltime homemakers. What about those homemakers? I am not speaking of the professional women who are in the forefront of the demand for this amendment. What about the homemakers? We do not hear from them but they are vitally concerned...There are approximately 44 million who depend upon their husbands to provide the primary support for the family, and eminent authorities maintain that the ERA would abolish the common rule whereby a husband has the primary duty of support toward his family." (Congressional Record, August 10, 1970, H7962). Ervin's letter and public statements similarly insinuate that the feminists are somehow a different group from wives and mothers, with different and selfish interests which are contrary to the interests of all wives and mothers.

Childcare Cutbacks

Child care in California is being severely threatened due to what is being labeled a "misunderstanding" between the U.S. Department of Health, Education, and Welfare, and the State of California. H.E.W. recently ordered that California provide day care UNIFORMLY throughout the State. At present only five counties provide day care. Since H.E.W. requires that all recipients of welfare Aid to Dependent Children have day care space available to them, clearly the intention was that the State had to expand its day care facilities to include all counties.

California, however, has chosen to interpret the word "uniform" in its own fashion: it intends to expel everyone except A.F.D.C. recipients from these centers. These centers are the ONLY low cost day care centers in the State, and currently serve not only welfare recipients, but recipients in job-training programs, parents in school, and low-income families.

The results of the State action will be the following: (1) Many per sons trying to get off welfare will be forced to remain, since if they go to work, their children will be expelled from the centers. (2) Persons at low-paying jobs but not on welfare at present will also be forced on A.F.D.C. because they too will be unable to afford alternative day care arrangements. (3) Many centers will be forced to close down: H.E. W. provided only 75% of the money for the centers. The other 25% WHICH SHOULD HAVE COME FROM THE STATE BUT HAS NOT, has been provided by those parents not on welfare. If these people are expelled from the centers, some facilities will not have enough money to operate.

The limitation of services to A.F.D.C. recipients was to take place on October 1, but enough protest has caused a reprieve of unknown duration. The misunderstanding has not been solved. The crisis will come to a head on August 25-27 at a public hearing by H.E.W. at the Post Office Building in San Francisco.

Write letters to the following persons.

JAMES FARMER, Asst. Secy H.E.W., 30 Independence Ave, Washington, D.C.; JEFFREY COHELAN, Rayburn House Office Building, Washington, D.C. 20525, SENATOR NICHOLAS PETRIS, 2062 Capital Office, Sacramento, Ca; SENATOR LEWIS SHERMAN, 4057 Capital Office, Sacramento, Ca; ASSEMBLYWOMAN MARCH FONG, Capital Office Building, Sacramento, Ca; ASSEMBLYMAN JOHN MILLER, 2125 Capital Office, Sacramento, Ca.

(From N. O. W. Newsletter, Berkeley)

Illinois Abortion Law Unconsti tutional

Illinois Judge George E. Dolezal ruled July 29 that the Illinois abortion statute was unconstitutional for two reasons--vagueness and "infringing upon a woman's right to control her body"--and dismissed "solicitation to commit abortion" charges against Spiro Anast, a former bartender. Attorneys say the Illinois Supreme Court will have to uphold Dolezal's decision for the ruling to become mandatory statewide. Meanwhile, groups active in abortion repeal have formed a coalition called TRIAL (Total Repeal of Illinois Abortion Laws). Groups participating in the coalition as of this date are: Planned Parenthood, Equal Rights Alliance, Concerned Citizens, ICMCA, Socialist Workers Party, Zero Population, University of Illinois Women, NOW, Women United and the Chicago Women's Liberation Union. (The Spokeswoman)

SPECTRE INDICTMENTS

At the request of readers we are printing the indictments read to the first two SPECTREvictims. (See cover story issue No. 6):

We have judged you and found you guilty of the following crimes against our sisters and ourselves:

1) Breach of confidence: You have encouraged students to confide in you and then betrayed their confidence in you by telling their most intimate thoughts to other people.

2) You have misused your position of power as a teacher to exploit other women.

-you have played on the psychological fears of young students to manipulate them for your own benefit.

-you have used your position as teacher to arrange meetings and other extracurricular activities at which you made sexual advances.

-you set up courses, retreats, and special discussion groups in which students were encouraged to lay down their defenses and then you used that knowledge of their fears to make them psychologically dependent upon you.

-you played students off against each other. You encouraged students to engage in new and different kinds of sexual experiments without letting them understand the implications of what you wanted them to do.

-you passed your female students around to your friends and acted as a source of supply, even to the point of providing money to finance various sexual affairs.

-you did not treat your sexual partners with human dignity but instead made outrageous demands upon their time and their whole life. You told them lies.

In addition to sexual exploitation, you messed over the minds of many students. When students were not in your power you humiliated and harrassed them.

WE DEMAND:

You change your behavior at once:

-that you refrain from exploiting women and playing on their fears.

-that you stop using your position as teacher for manipulation and sexual conquest.

We demand that you change or face the consequences.

We have judged you and found you guilty of the following crimes against our sisters and ourselves:

1. You have misusedyour position of power and influence in the antiwar movement in order to exploit women.

2. You have considered every woman, every female student you meet as fair game. Your behavior has shown that you view women as sexual objects.

3. This is evident in your politics when you told the college girls to work on their fathers as their contribution to the antiwar movement.

4. Even more serious was your use of the Peace Institute and the work it was doing to set up sexual adventures for yourself.

5. You provided money out of your own pocket to pay our sister whom you were after and then made it clear that working with you included sex with you.

6. You and your liberal friends passed around female students among you. You used your position as teachers to play on the psychological fears of young students in order to manipulate them for your own benefit.

7. You did not treat your sexual partners with human dignity. You refused to take our sister seriously when she wanted to break off with you and you continued to write and call her in the mistaken belief that you are somehow irresistible.

WE DEMAND:

You change your behavior at once!

-that you refrain from exploiting women and playing on their fears

-that you stop using your position as teacher and political leader for manipulation and sexual conquest.

We demand that you change or face the consequences.

We hope that these lists of charges give you new ideas for SPECTRE actions. Continue to send in your schemes.

SPECTRE Lives!

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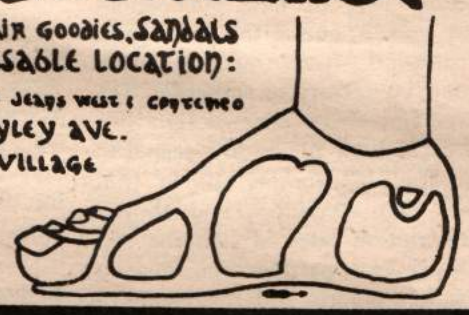

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The Superpatriots Have Done It Again

Varda One

I knew it would come some time and it did. A small black and yellow pamphlet entitled WOMEN'S LIBERATION MOVEMENT--The Communists Have Done It Again! And from the expected source--W. S. McBirnie of the Voice of Americanism in Glendale. Written on it was a note from the sender: "I hope this smear can be explained and refuted!" I couldn't tell if this meant that she knew the pamphlet was a smear and wanted us to expose it or if she was saying "Talk your way out of this one, sister!"

Under the heading "The Communist Plot to Enlist Women in the Red Revolution" are attacks on Margaret Wright, Betty Friedan, Roxanne Dunbar and Dorothy Gilden. I am not writing this article to discuss, defend, or condemn their ideologies but to expose the McCarthyite tactics to which they have been subjected so that when future garbage comes out we will recognize it for what it is.

VOLLEY ONE: GIVING ONLY PART OF THE STORY. Margaret's "crime" is that she was fined for leading "a month-long demonstration at Manual Arts High School and, later, was fined and ordered to stay out of all public school buildings for one year for failing to obey police orders to leave San Fernando Valley State College during campus riots." Nothing here about the campus sitution. Nothing here that Margaret came to S.F.V.S.C. by invitation to make a speech. The implication is that anyone who participates in demonstrations is a Communist.

VOLLEY TWO: GUILT BY MENTION. McBirnie says the People's World wrote that "Ms. Friedan's speech at a Mills college symposium indicates that she 'sees the need to mount action.'" So the People's World interpretation of Betty's speech means she is automatically a Communist.

VOLLEY THREE: A TOUCH OF FACT. Roxanne Dunbar's article in "Notes from the Second Year" is accurately quoted.. "The present female liberation movement must be viewed within the context of international social revolution." There are socialists within the Women's Liberation movement and Roxanne is one of them but the only effect of quoting her is to cast the beam of fact onto the other distortions.

VOLLEY FOUR: GUILT BY ASSOCIATION. Dorothy is cited for being a commentator for KPFK "one of the five leftist Pacifica-owned FMstations". Lowell Ponte, right wing anarchist and many others not of the left also give commentary on this station which sees itself as a community forum.

VOLLEY FIVE: SINISTER IMPLICATION. Women's Liberation Front is mentioned only once because it "has chapters within the universities and labor unions". So what? Phi Beta Kappa is also on campuses and most unions are rather conservative.

VOLLEY SIX: UNFOUNDED CHARGES. "NOW, one of the feminist groups, has a national membership of 4,000 women, mostly professionals, and it openly reveals its leftist nature." That's all it says, sisters. No evidence, nuttin NOW is a nonpolitical organization and takes no stand on any issues such as the Vietnam War.

VOLLEY SEVEN: LIES. "WITCH (Women's International Terrorist Conspiracy from Hell) specialized in training in defense tactics and handling fire arms." If learning to protect yourself so you can walk along without being raped is defense tactics, then this part is o.k. but I've not heard of one group in Women's Liberation practicing with firearms. Plenty of women were busy learning how to handle guns during the days after the Newark and Detroit riots. But they were not members of Women's Liberation.

On and on it goes. You might see one of these soon since there is an address where you can order over 25,000 at a clip. "Suggested Uses for this Pamphlet" lists waiting rooms--doctors, dentists, lawyers, etc, stuffer with payroll checks, bills dividends, etc, hotel and motel rooms, etc. Well, I've got a suggested use for this pamphlet too, Mr. McB, and you can guess what it is!

Drug Abuse: Never on Sunday

Frances

Sunday 2PM: I was sunbathing in a local park. I see a girl about 15 stretched out on the lawn about 50 feet away. Two other girls approach, talk to her, and leave. An hour later three teenage boys from the house across the street approach her, become concerned. They try to help her walk but her arms and legs are like rubber. We look at her arms-- the boys mistake her freckles for needle marks. We talk about calling the police but decide they might get her and themselves in trouble. I offer the boys a copy of Everywoman to use the phone numbers under "Life lines". One boys goes off to phone.

3:30 The boy returns. He says there's no answer from "Do It Now", Los Angeles Free Clinic, and the Women's Center. There is more discussion on what to do; park users come around to look. No one knows the girl who thrashes around mumbling incoherently and softly. We look in her jeans pockets for some ID, but there is none--only cigarettes and money.

4:30 The phone numbers are tried again. Someone answers and gives us another number to call. But this number doesn't answer. We worry that we are doing the right thing in not calling the police. No one knows about drug reactions. Did she take sedatives--they can kill! How did she get here? A man saw her in the same place at 1 PM. Everyone agrees we can't leave her alone. It's too cold and she might hurt herself. The girls who were there at 2 PM return but they claim they don't know the girl. We tell them the police will come and they leave. A teenage boy comes and says he knows the girl. He says her mother will come as soon as she gets home from work.

5:30 Her mother comes. We tell her to take the girl to the hospital and she nods. As she pulls out, the police come by and everyone melts away. No one talksto them because they are fearful of being implicated or detained.

6:30 At home I check out the "Life line" numbers again. No one answers except the "Do It Now" answering service which gives another number--the number that doesn't answer. The Los Angeles County Hospital Psychiatric Clinic says the police would take the girl directly to the hospital and she would not be in trouble unless she had drugs on her.

Monday's check of Lifelines: 1) Los Angeles Free Clinic has psychologists available to give advice from 6PM to 10 PM Monday-Friday. 2) Do It Now said someone should have been available on Sunday and will investigate why system broke down. 3) Women's Center is not open on Sundays 4) UCLA's emergency clinic would have taken her. 5) If you dial O for operator and ask for an ambulance they will send one with or without police and take the person to the L.A. County Hospital 6) Los Angeles County Health Department will help weekdays until 10 PM for free but never on Sunday.

The girl's OK now but one shudders that she could have died from our ignorance, fear, lack of advice, apathy, and concern for ourselves.

(We have amended the "Lifelines" according to Frances' suggestions. E-W)

Liberation Exploitation

Kay Loveland

Women are "in" this year and true to American tradition, some hardy entrepreneurs are trying to cash in on what is to them the newest fad. Having evidenced interest in some of the causes of women's liberation, I am a natural for the mailing lists of new publications aimed at women, and in the past couple of months I have received three unsolicited invitations to subscribe. The first two announced new newsletters--one fortnightly and one bimonthly--geared to the concerns of working women (not waitresses, but secretaries and above), with subscription rates of between $35 and $48 per year, patterned on those of stock market reports and the Kiplinger Letter. The price, I guess, is supposed to convince us that these reports are not just run-of-the-mill, lower class, unsophisticated pulp publications; they are more expensive and printed on better paper, ergo more elite, more refined, more educated, and--tho they don't acknowledge it--more establishment. In the case of both of them I sent back the card which entitled me to a free issue because I was curious to see just what insights they would offer at $6 or $8 a throw. I have yet to hear anything from Woman, The Majority Report, which appeared from the flyer to be the more serious of the two. I did receive Vol.1, No.1 of the Title VII Report, and among the illuminating insights I found in its six pages was this one: Women will overcome career obstacles if only they improve their speech. Dorothy Sarnoff tells all about the "most common distractors which weaken a woman's total speech image" and urges women to arm themselves with tape recorders and start a program of "objective speech appraisal." I can't wait for the next thrilling installment in the series! An editorial verifies that feminine intuition exists and stresses that womenshould "learn to know it and use it." Not exactly the most exciting, radical stuff and not designed to upset too many people.

But, at least the newsletters are trying to move toward some of the goals of women's liberation--articulating the right of women to independence, urging equal opportunity in employment, etc. On the other side of the fence, the most blatant attempt to exploit the female backlash created by the woman's movement has been made by that veritable fount of women's wisdom, indeed, that "authority on modern living," (as advertised in the sales pitch), Amy Vanderbilt. Our dear friend Amy has designed a Success Program for Women, which will provide you with "the help you need to make the most of all the good things life offers to the American woman today." She will give you "the seeds of dozens of new ideas for getting more out of your life!" Amy's pitch is to the "woman who longs to make the most of herself as a woman in today's world," and she has "enlisted experts to cover every field of importance to you." The important things in your life include: "turning an eye for color into decorating skill, giving slipcovers a professional finish, pointers on every hair-coloring method, ways to hide figure faults in any season, getting along with people (including the man in your life), tips on buying and caring for wigs, clothing guides that get down to the fine points of the jewelry you wear, giving luncheons, teas, showers, and parties of all kinds, where to find missing pieces in an old silver pattern, how to count as a club member, where to vacation with a golfing husband, and helping your husband get ahead." Amy offers to send each lucky woman who subscribes a fascinating newsletter and a handbook on a "subject of importance" every month, for the amazingly low price of $1.00 plus shipping and handling.

If a woman is really smart, she will subscribe immediately, thereby insuring that she will be one jump ahead of all those laggards who do not receive the bonus introductory gift of two invaluable handbooks: How to Be Well Dressed and How to Set and Care for Your Hair.

The introduction to the Success Program, extolling the scientific advances which have freed women for roles "in the business world..in art and education..in politics and community services," tries without much conviction to disguise the fact that the Program is just warmed over Ladies Home Journal, but it's obvious Amy doesn't really hope to fool anyone for so long; instead she is banking on the support of women who feel threatened by women's lib. She knows the mentality of all those ladies in H.O.W. and their fellow traveling sisters (sister traveling fellows?) and she has aimed her program straight at them. Sad to say, she just may make another million to add to the millions she has already made perpetuating the silly belief that women's most urgent concerns revolve around proper etiquette. Unfortunately, many women have swallowed this bunk and have spent so much time on the trivia of hair, clothes, and fingernails that they have no time for anything really important. The saddest thing of all isto see sisters exploiting sisters.

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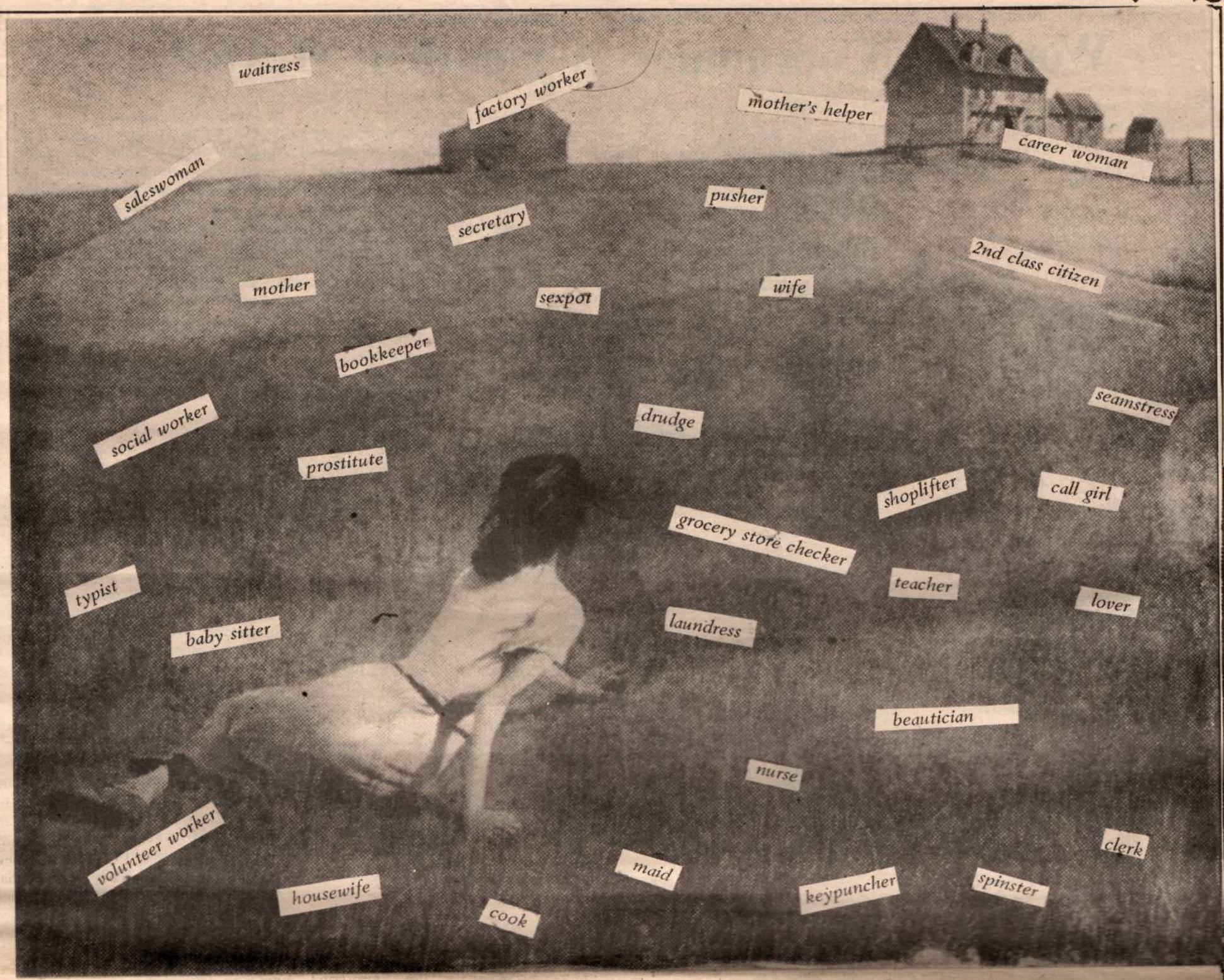


Christina's World

Manglish

VARDA ONE

Karen Lindsey has finished letter "D" for the Dictionary of Sexism and here are some putdowns she found. Her source was Webster's New Twentieth Century Dictionary unab. 2nd ed. 1960.

DAIRYMAID is a girl who works in a dairy but DAIRYMAN is aman who owns a dairy

DAUGHTERLY means dutiful as in daughterly affection; wonder if there is a SONLY?

DEBAUCH means to corrupt with lewdness "as to debauch a woman"

DEBUT means either the first appearance of an ACTOR or the formal introduction of a girl to society. What happened to actresses?

DECEMVIR is a member of an official body consisting of ten men.

DEFLOWER means "to take away the virginity of (a woman)"

DEITY 1. the state of being a god 2. a god 3. goddess (last again!)

DEMIMONDE "the class of women who have lost social standing because of sexual promiscuity"--and where is the male equivalent?

DRAGON is "a fiercely watchful female guardian".

DUCKING STOOL "a form of punishment used in New England for quarrelsome women"--Don't rely on Webster for Herstory either.

All of these words refer to slovenly females--do you know of any that specifically refer to sloppy males? DAGGLE-TAIL, DRAGGLE-TAIL, SLATTERN, DAW, DOWDY, DRAB, DRABBLE-TAIL, DRAZEL, DROSSEL. Women do most of the planetary housekeeping and look at the treatment they get. Just like blacks who had to slave the hardest and then were rewarded with the epithet "lazy nigger".

Thanks, Karen. There are still letters to take so if you want one, write MANGLISH, EVERYWOMAN, 6516 W. 83rd Street, Los Angeles, Ca 90045 and help us finish the dictionary. You can do it at home and you need no special skills. And now that we've got mentioned in TIME magazine we've got to finish it!)

****

Lynne C. Litwiller wants to know WHY: credit card applications say NAME and then after you write in your name there is another space below saying WIFE's NAME? And why when a woman applies for a credit card it always comes back in her husband's name?

Sharon Delaney wants to know if women henpeck, do men roosterpeck, if history is full of old wives' tales, then where are the old husband's tales? (in herstory, maybe?), if men man the lifeboats, then what do women do, woman them? and why do we exclaim "Oh, boy!" but never "oh, girl!" Also, why is it called Manpower when it's almost 100% women.

****

If you look in PEOPLE WORDS by Bill Severn, you'll find only 5 or 6 out of several hundred are named after real women. The rest are named after men or mythical women such as "Echo" and "cereal" (Ceres). Flowers, elements, inventions, animal breeds--all commemorate men. Douglas fir (David Douglas), Dahlia (Anders Dahl), einsteinium (Albert Einstein), mason jar (John Mason), Doberman pinscher (Ludwig Doberman). Yes, it's a man-made world, all right.

****

LIFE magazine discovered Manglish. Item in a recent issue noted the deadliest insect in the country was called a black widow spider, the cruelest instrument of torture was called the iron maiden (designed and made by men, of course), the vehicle for hauling criminals to jail is called a black Maria and the carnivorous plant is called the Venus's fly-trap.

****

More women have taken Liberation names: Dair Struggle, Diane Sapiens, Solanas II, Beverly Das Leah (means daughter of Lillian in Hebrew), Ann Fury, Gail Lives! and Ann Forfreedom.

Women's Commune: A month in Mexico

vicki

How does one explain the fact that 24 women active in women's liberation spent the month of July together and didn't accomplish any intended goals? And of what value is it to any one else to read the account of such a bad experience? I really don't have the answer to either question but I will give my personal account of the month and hope that others can learn from our mistakes.

Twenty-four women and seven children spent July 6 til July 30 together in Cuernavaca, Mexico. Why Cuernavaca and why Mexico? Original plans were for CIDOC Institute in Cuernavaca to offer an extensive course on women. While course plans were made, housing plans were arranged. The institute did not accept the course plans so we were without a course but we had housing. The original planners wondered why not spend the month together anyway but plan our own work and study? Letters presenting the idea were sent to numerous women active in women's liberation across the country--primarily from the Midwest and East.

From the very beginning there were problems, half of which I'm sure most of us didn't even hear about. Some women saw the proposed month as an elitist move and felt indignant thinking that the group in Mexico was going to "plan the revolution". Other women were quite angered by the fact that it was for a full month and was in Mexico. How many women can afford to take off a month from work and family? And how many women can afford round-trip transportation costs to Mexico plus a month's living costs? The answer to both questions is of course, only privileged women, only women with both time and money. Now, we were not all a group of wealthy women. Most of us scrimped and saved and counted every penny, but I have to admit that we were a privileged group.

Upon arrival we were bombarded by one hassle after another. Our primary expectation was that we would have a house all to ourselves so that we could walk, eat and sleep communally. Instead we were divided into two houses about one and a half miles apart, plus the fact that one house was staffed by Mexican women! A women's liberation retreat in a house with Mexican peasant women making beds, cooking, cleaning, and doing laundry? Deplorable! We were trapped by the fact that also living in this house were 15 to 20 others, mostly students from CIDOC and including Men. So there we were with half of our group living in a very lush villa, with men, and being waited on by peasant women.

We were not about to spend an entire month with complete maid service so we offered to help the women with the dishes, preparing vegetables, marketing, etc. at no loss in pay for them. These were not easy tasks because there was a total of 40 to 50 people eating dinner every night and later in the month a total of 65. Doing dishes for 65 people is a lot of work! With these tasks on top of taking care of the 7 children, we found ourselves doing all the traditional woman things--domestic service.

Life at the other house was also complicated by many problems. We had to walk back and forth to the main house, boil our drinking water, keep all food in the refrigerator away from bugs, be constantly on the alert for scorpions, shiver through usually cold showers--when there was water, contend with a usually irate landlord that lived downstairs, walk at night in fear of dog packs, plus do all the other usual tasks of cleaning, laundry, dishes, etc. in addition to helping with the chores at the main house.

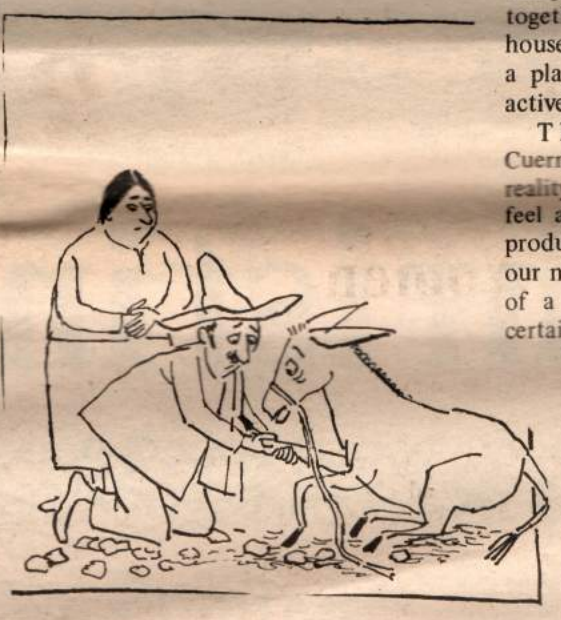
I've only mentioned children but now I'll elaborate. All was quiet the first day--there was only one child, an infant. The second day, three mothers, six children and two other women arrived. The children's ages ranged from six months, 3, 8, 13, 13, and 14.

We immediately called for a community meeting to discuss childcare--a meeting that had a profound effect upon the group. Most of us were insecure, had only met each other briefly, were tired from days of travelling, etc. and now found ourselves in a very precarious situation discussing a gutsy issue. There were so many dynamics involved. Some mothers put everyone of the defensive by telling us that they knew we didn't want to take care of children. Some women who had left children at home and were looking forward to a month's rest, indeed didn't want to take care of children but were now afraid to say so. Most of the mothers didn't want to impose upon the group but also didn't want to be tied down every minute to their children. Other women had never been around children and were scared of children. Each of us were plagued by our own personal fears, insecurities, and hostilities, but had to keep them private among this group of strangers.

Most of us were indeed bewildered by the presence of a 14 year old boy that was at least 6 feet tall and very much a man. We were told to consider him a child but to consider his 13 year old sister and her girlfriend young women. Their presence became an issue when we started discussing money. In the spirit of community we felt that we as a group should pay for the children so that the mothers didn't have to bear an extra financial burden, but were we expected to pay for three teenagers' vacations? We too had our own financial problems. When the question was very insecurely voiced by a lone woman speaking for many, she was immediately attacked and her scared but supporting sisters were psychologically forced to sit silently and watch.

A second meeting on childcare was called for later that day. We still had to settle major issues--who pays for the children, who cleans up after the children, who sleeps with the children, who feeds the children, how do you organize a work schedule for communal childcare, etc. etc.

The profound effect of these meetings had nothing to do with the issue of childcare itself. It had to do with the lack of community and lack of group trust, two things which had not had time to evolve. As a result, most of us for security withdrew into ourselves or into our group or companions that we had known previously. Realizing our desire for community a sister suggested that we have a group meeting to discuss our individual expectations for the month. The group was very sharply split between those who wanted to set up a flexible structure for work and study and those who wanted no structure, they just wanted to live together. Those of us who wanted to work and study were greater in number, but were not as aggressive, demanding, or vocal as our few opponents. Consequently our attempts for community ended in further division and in no action.



After a week of frustrations, hostilities, personality clashes, charges of racism, and domestic hassles, we had a party with music, food and drink. The situation was tense, for everyone had pentup feelings. Finally, a few hostilities were verbalized induced by a bit of rum. Those who had been pushing for everybody to get out their hostilities in the open now were accusing those that did of racism, insensitivity, etc. etc. So again many who wanted to speak and to channel their frustrations were silenced.

The weeks continued. Each of us got sick at least once with diarrhea and vomiting. At one time, almost half the group was sick and in bed. Those of us who were able and wanted to work did manage to have a few workshops on imperialism, children's literature, history of feminism, problems in the movement, research problems, SPECTRE, and definitions of working class, middle class, etc. Sometimes there were only 2 or 3 at a workshop and we nearly always started an hour late. One topic that interested everyone was lesbianism. We had two lesbian workshops and nearly everyone attended. In addition to our workshops, we had Latin American students from CIDOC talk about the political situation in South America. Other activities included travelling to nearby sights and a few singing parties.

I can't say that I'm sorry that I went to Cuernavaca, altho I was among the most alienated and withdrawn of the group. I learned a lot from the experience--how individualistic, work-oriented and efficiency-minded I am, and how I'm really spoiled by the conveniences of modern life. In addition I realized how much I really missed and needed affection. Fortunately there were a couple of women that I could hug and I did so in an attempt to capture some feelings of warmth and love.

I have very few words of advice, if any. I must admit that I question the whole idea of women spending an entire month together, knowing that they'll each go separate ways afterwards. I think a one or two week time table is more suitable. I also believe that a group more likely becomes a community by working together, whether it's to study, to build a house, to put out a newspaper, to put on a play, or whatever. People need to be active and creative together.

The potential of the group in Cuernavaca was magnificient, but the reality was very disappointing. I sincerely feel and hope that our failure to have a productive month is not a reflection upon our movement, but was the twisted result of a certain time, a certain place, and certain people.

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Women and the Law

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Title VII, the employment discrimination section, is the only part of the Act that mentions sex. The other titles of the Act deal with additional areas such as public education and public accomodations and outlaw discrimination on the basis of race, color, religion, and national origin. But not sex. Sex was first mentioned in relation to the Act on the last day of the bill's consideration in Chairman Howard Smith's House Rules Committee, but the motion to add it was defeated by that committee by a vote of 8 to 7.

After almost two weeks of heated debate on the House floor, Representative Smith, a Southerner and a passionate opponent of the civil rights bill, offered the amendment to include sex as a prohibited basis for job discrimination saying.."Now, I am very serious..I do not think it can do any harm to this legislation. Maybe it will do some good."

Despite what he said, Representative Smith's move was seen by most as a maneuver to block the bill's passage, as a cynical attempt to discredit it by including the "absurd" prohibition against sexual job discrimination. Many of the bill's strongest supporters felt obliged to fight his amendment as, in the words of one of them, an attempt to "clutter up the bill."

But in the end, to the consternation of Representative Smith, the bill passed, and so did his amendment against sex-based job discrimination.

Because it came in by a fluke, there were no prior committee hearings on the sex provision, none of the usual guidelines on legislative intent that federal agencies use as guidelines in interpreting and enforcing legislation. The Equal Employment Opportunity Commission (EEOC) was the federal agency created by the act to process complaints of employment discrimination.

Unfortunately not only does the EEOC lack legislative committee guidelines about sex, but far, far worse, the EEOC has no power to enforce or to secure the enforcement of its decisions. The EEOC authority, when it finds that there is reasonable cause to believe that there is discrimination prohibited by the act, is to investigate the matter and attempt to secure conciliation, in other words, to attempt to influence violating employers to comply. It also has authority to set guidelines, make studies, research and so on, but as far as initiating actions on behalf of complainants, until one of the various bills that have been introduced in Congress to grant it enforcement is passed, it cannot do that.

The attorney general is given the power lacked by the EEOC , the power to institute suit in federal court where there is "a pattern or practice" of resistance to Title VII rights. But from the adoption of the act to the spring of this year no attorney-general had yet used this power, and to my knowledge none has to date.

So the burden has been on the individual complainant. Title VII provides that if the EEOC does not secure conciliation with the employer, agency, or union, then the complainant may institute action in federal court. But these cases are expensive, long, and more often than not beyond the economic reach of the very people the act is designed to protect.

What we need to do is to build organized support, support by lawyers, women's organizations andwomen in general for these lawsuits. Otherwise, the act has no reality. Two women's organizations have been particularly helpful and involved: NOW (National Organization for Women) and the Women's Equity Action League. On the local level, a group has recently formed at the Women's Center in Los Angeles, utilizing not only volunteer lawyers, but also law students and they are planning to file several test cases, one of them a case under the Title VII provision of the Civil Rights Act. It's an area where much help, financial, and otherwise is needed. It's a long hard road, the researching, documenting, and filing of these cases all the way thru the appelate courts to set precedents. Next time we'll deal with some of the existing law that makes it necessary for us to do all of this.

NECESSARY LEGAL DISCLAIMER
The reader should consult his own professional advisor as to any questionshe has regarding the contents of this column and its application to any specific situation.

HERSTORY

California Women

Ann Forfreedom

PART ONE

California is a state of booming industry, blooming flowers and fruits, and surprising political trends. The few women who have held political power in this state have had to be realistic and outwardly content with secondary positions of power. Most have hadto learn to compromise their ideals and to delimit their ideology in order to gain some measure of independent influence. They have had to use their gender as a political lever, but to conveniently forget they are women whenever feminism rocks the boat. All have been able to use only part of their talent and commitment in politics, since women are discouraged from going as far as they can, as fast as they can, as long as they can. So we have no idea of what female political talents really are, or whether women in politics are different from men in politics.

Annette Abbott Adams was one of the California women who chose this path to prominence. In 1911, when California voters first rejected and then accepted women's suffrage, Annettewas a law student at the Berkeley campus of the University of California. She may have remembered the 1896 "red-hot suffrage campaign" waged unsuccessfully in California by the 76-year-old Susan B. Anthony. She certainly remembered the frustrations of her mother, a Maine schoolteacher barred from serving on the Board of Education because she was a female. She herself had excelled in college, which earned her a grammar school teaching job in Plumas County. She taught there for five years until she had enough money to go to law school. She married M.H. Adams and, a month later, she left him forever. In 1912, she received her law degree, the only woman in a class of twelve. She was admitted to the California Bar in May, 1912.

When Western Pacific Railway asked the Law School Dean to recommend his "best man" as their house counsel, he sent Annette. Tho her credentials were excellent, neither Western Pacific nor any other large firm wanted a female lawyer.

So she returned to Plumas County as a country lawyer. When Democratic Congressman John Raker asked her to campaign for Wilson in 1912, stressing his promises for women's rights, she quickly accepted. In 1913, she went to Washington for the inauguration and to make political contacts.

When she returned, she formed a partnership with the daughter of an Oakland judge. They specialized in probate law in San Francisco, where Annette began practicing politics as well as law. She had all the traditional male tools: a law practice, specialized training, influential contacts in national and state politics, and a conservative rather than reform or radical outlook on life. She was the perfect "token woman" for male Democrats.

Annette Adams became the Assistant United States Attorney for the Northern District of California in 1914. She became a specially appointed United States Attorney when her superior left to take charge of all "enemy alien investigations and prosecutions", leading to witchhunts and racial persecutions. In May, 1920, she became the Assistant U.S. Attorney General. She was the first woman to hold any of these offices and she was the highest ranking woman in U.S. politics. But she had higher ambitions.

In that election year, she launched her vice-presidential campaign. At the Democratic convention, she received one presidential vote from the California delegation, the third token vote given to a woman for president during the convention.But the boom died and with it faded "the possibility of women carrying permanent power as nominees". In the 1924 Democratic convention, there were many vice-presidential votes for women, but only two presidential votes. In 1928, there were few vice-presidential votes and no presidential votes for women. Not until Margaret Chase Smith's "candidacy" was there any further interest taken in presidential votes for women.

As an official of the Justice Department, Ms. Adams enforced Prohibition, just as in 1914, as an Assistant U.S. Attorney, she had prosecuted cases for conspiracy to violate the U.S. neutrality laws. In the "Hindu case", she had successfully prosecuted a group of political radicals from India residing in the U.S. who sought German aid for Indian independence from Britain.

In August, 1921, Annette went back to private practice as another California woman was appointed Assistant Attorney-General. In 1932, she unsuccessfully ran for the San Francisco Board of Supervisors. She moved to Los Angeles and went into partnership with the former U.S. Attorney John Preston. In 1935, she joined Preston in investigating the Elk Hills Oil mess. In 1937, she won a federal case against Standard Oil for using federal oil lands. In 1942, she was appointed Presiding Justice of the District Court of Appeals for the Third District of California. Despite initial controversy over her appointment, she served for 12 years. In 1950, she sat for a case as Associate Justice of the California Supreme Court. She retired from office in 1952. Four years later, she died in Sacramento.

In a rare moment of honesty, instead of bemoaning women's political nonpresence or blaming women for not seeking office, she noted: "The tendency on the part of men is not to share with us what they already have but to invent new fields for us..a new toy for us to play with."

Annette Adams lived through three suffrage campaigns conducted to secure the right to human dignity for women. Her career as a "token" shows the distance yet to go. With her incisive mind and talents, she might have made more creative and positive contributions to her world, but this her society was not prepared for. Considering the handicaps she faced and the courage it took to be a "successful" woman in the male fields of law and politics, she deserves recognition. Her successes in office and failures in conscience are a part of our herstory. We can learn and take warning from her. (Data and quote from Joan Jensen, with thanks for her donated reprint of her article Annette Abbott Adams, Politican, in Pacific Historical Review, May, 1966, pp. 185-201.)

Phallacies

Phallacies are short, graphic examples of rampant sexism. If you find any, send them in.

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Games Men Play: Freezeout

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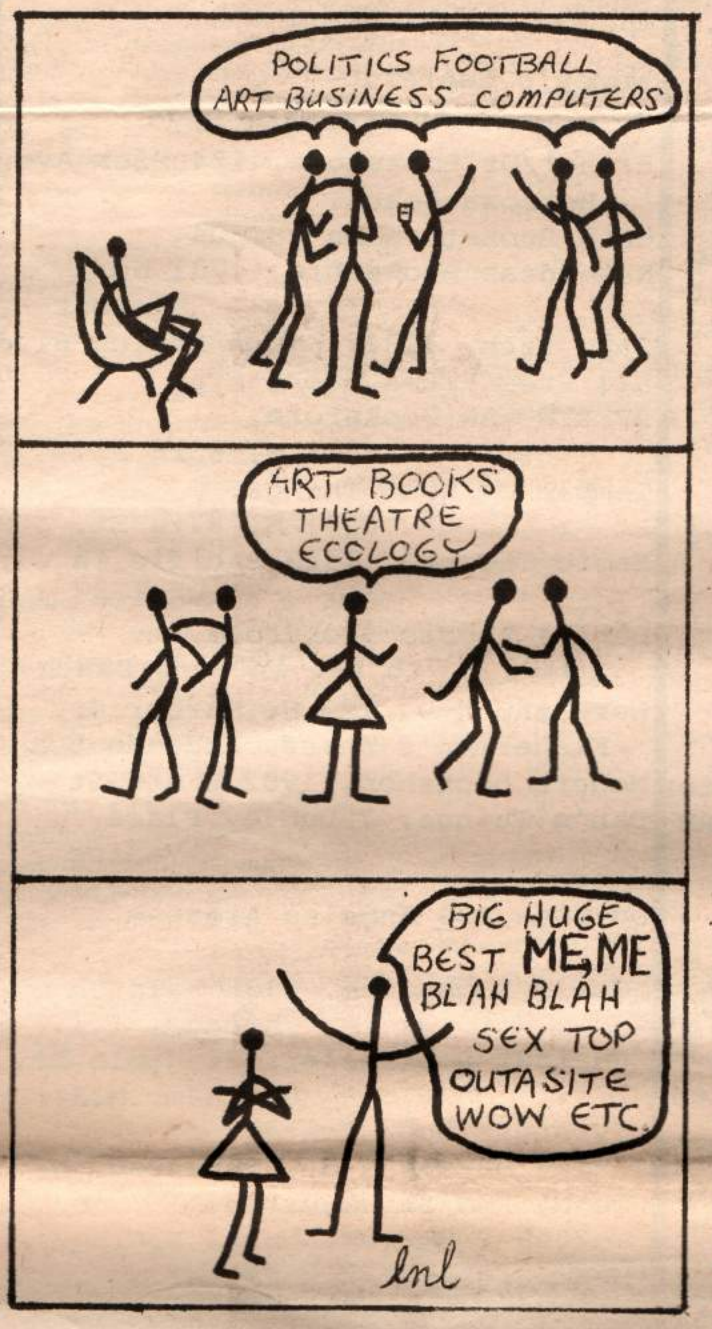
Men simply refuse to talk to women publicly about anything but the most trivial affairs: home, cooking, the weather, her job, perhaps a local school board election, etc. In these areas they are bound to be able to compete and if they fail--well, men aren't supposed to know anything about those things anyway. They're really just trying to give the girls a little play.

But even that routine has its dangers. Women are liable to change the topic, to get to something of substance. So generally to be absolutely safe men just don't talk to women at all. At parties they congregate on one side of the room, standing up as befits their condition and position (desk workers in the main) and exhausted women (servants and mothers) are left propped up by girdles, pancake makeup and hair spray, on the couch and surrounding chairs. If the place is big and informal enough the men may actually go into another room, generally under the pretext of being closer to the liquor.

Of course most women don't understand this game for what it is. The newcomer to it often thinks it is the women who withdraw and may seek out what she imagines to be the more stimulating company of the men. When she does, she is quickly disillusioned. As she approaches each group of men the conversation they were so engrossed in usually dies. The individual members begin to drift off--to get a refill, to talk with someone they have just noticed across the room, etc. If she manages to ensnare a residual member of the group in conversation, he very soon develops a nervous and distressed look on his face as tho he had to go to the bathroom; and he leaves as soon as possible, perhaps to make that trip.

There is another phenomenon not to be confused here. Namely, men being stimulated to show off in the presence of an attractive female, to display in verbal exchange what they imagine to be their monstrous cleverness. But the rules of this game require the women to stand by semimute, just gasping and giggling, awed, and somewhat sexually aroused. The verbal exchange is strictly between the men. Any attempt on the woman's part to become a participant instead of a prize breaks up the game and the group.



This kind of desperate attempt by men to defend their power by refusing to participate in open public discussion with women would be amusing if it were not so effective. And one sees the beginnings of it even now, while still students, in SDS meetings. You are allowed to participate and to speak, only the men stop listening when you do. How many times have you seen a woman enter the discussion only to have it resume at the exact point from which she made her departure, as tho she had never said anything at all? How many times have you seen men get up and actually walk out of a room while a woman speaks, or begin to whisper to each other as she starts

In that kind of a hostile, unresponsive atmosphere, it is difficult for anyone to speak in an organized, stringent manner. Being insulted she becomes angry, in order to say what she wanted to say and not launch an attack upon the manners of her "audience", she musters the energy to control her temper, and finally she wonders why she is bothering at all since no one is listening. Under the pressure of all this extraneous stimulation she speaks haltingly, and if she gets to the point at all hits it obliquely.

And thus the male purpose is accomplished. Someone may comment, "Well, that is kind of interesting, but it is sort of beside the main point here." Or, whoever is in charge may just look blankly at her as if, "What was that all about?"

The conversation resumes and perhaps the woman feels angry but she also feels stupid. In this manner the slave relationship is learned and reinforced.

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New Women's Liberation Groups are forming at Women's Center, 1027 S. Crenshaw, Tuesdays at 7:30 p.m. (Info: 661-0796)

INTERNATIONAL SOCIALIST WOMEN'S CAUCUS, 936-2951. Meets at private homes on Mondays at 8 p.m.

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WOMEN'S LIBERATION FRONT (UCLA) Denise Warren, 6313 Vicland Pl. N. Hollywood 91606, 766-2278 or Beth Sullivan, 469-4685, 654-6315.

WOMEN'S LIBERATION #1, holds monthly orientation groups for small group conciousness raising. Call 661-0796.

WEST LA AREA:

SISTERS IN STRUGGLE, Paula Litt. 2111 Hillsboro Ave., L.A. 90038 553-3527 or Janice Berman, 474-7904. Meets at private homes on Mondays at 7:30 p.m.

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Sheri Cohen, 2229 Glencoe Ave, Venice, 398-6820 6820, or Sandra Nystrom, 399-8686. Meets at private homes, 7:30 p.m.

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Monday: 8 PM Childcare Workshop, Working Woman's Group, Labor Committee (every other Mon.)

Tuesday 7:30 PM, Thursday 8 PM: Consciousness Raising

Wednesday: 1PM Consumer Workshop
7:30 PM Abortion Counseling

Mon-Thurs 7-10 PM, Thurs 2-5 PM, Personal Counseling

Women's Strike for Peace will hold a luncheon Sept. 26 for Bella Abzug. The guest speaker will be Ms. Medgar Evers. The price is $5.00, call 937-0236.

KPFK-FM (90.7) Sept. 27 11:am

Bella Abzug, Democratic Candidate for Congress in NY will be the guest on the Tom Ritt show, "Gather Round the Stake."

Lifelines

Planned Parenthood (Orange County) (714)541-6233
Suicide Prevention Center 381-5111
Unwed Mothers 225-4269
225-1506
839-2355
Venice Welfare Complaint Center: 396-2880

ABORTION CLINIC (213) 820-2313
ACLU 626-5166
ACLU STUDENT RIGHTS CENTER:
Westside 393-6830, 277-2600
Wilshire 936-0812
DO IT NOW
(Drug Counseling 24 Hrs) 463-6861
FEDERAL COMMUNICATIONS COMMISSION COMPLAINTS 688-3276
FREE CLINICS:
L.A. 838-9141
Long Beach 437-2246
Venice 399-7743
Immigration Counseling 625-2169
Legal Aid 628-9126
Planned Parenthood 388-9300
Problem Pregnancies 666-7680

Westchester Hot Line 645-3333
Women's Center 937-3964
Women's Emergency Shelter: 627-4698
Zero Population Growth:. 825-0257
L.A. County Hospital Drop-In Service (A drop-in psychiatric clinic open 24 hrs. a day) Evaluation Area, Unit III) 225-3115

DRUG PROBLEMS....Dial O for operator and ask for ambulance
UCLA Hospital Emergency.....835-2111
Los Angeles Co Health Dept
Mon-Sat until 10 P M free

DEADLINE NEXT ISSUE: SEPTEMBER 21

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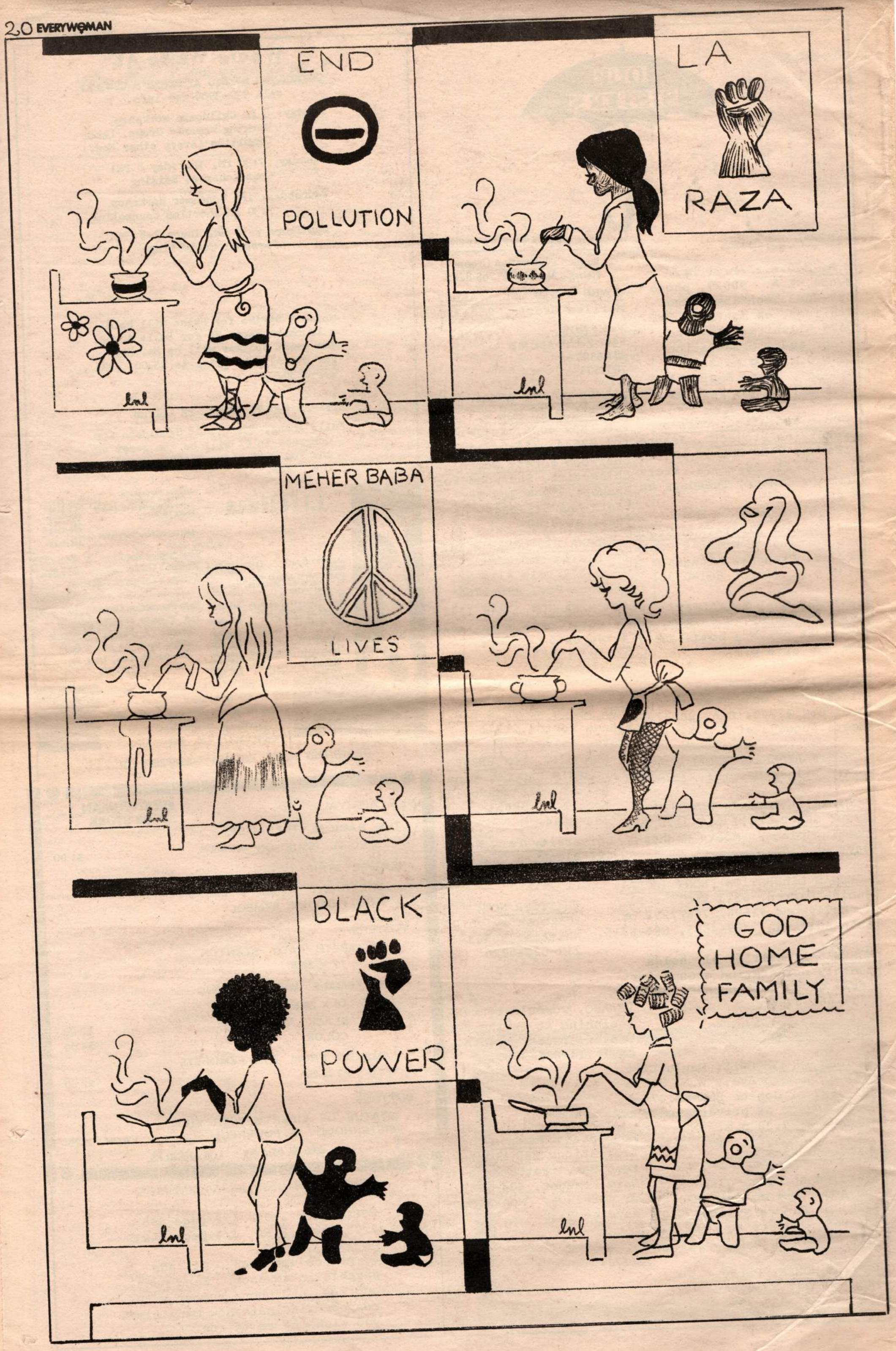
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